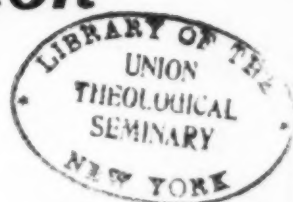


# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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The Anti-Saloon League  
Sees the Light

An Editorial

Christendom and  
Sovietdom

An Editorial

Man and Humanism

By Robert Whitaker

Reviews of Thirty Important  
Books in the

*March Survey of Books*

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MAR 5 1930

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# The CHRISTIAN CENTURY

March 5, 1930

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## Red Fire in the Streets

*Yes, it is time for more rousing cheers. Also torchlight processions and the burning of red fire in the streets. The monthly survey of books is with us again, and again I find myself all stirred up about it. I maintain that there is nothing to compare with these monthly book surveys anywhere else in the periodical world. Other periodicals have good review sections. But nothing quite like this.*

*If I had my way as to the cover to be printed on this issue (and it's probably a good thing from the editor's standpoint that I haven't) I would print the entire table of contents there. Can you think of anything more impressive? Consider the importance of the subjects discussed; the range of the books reviewed; the ability of the writers—is this not enough to indicate the value of the issue?*

*They won't let me put the contents on the cover. But they have given in to my request to let me shift it out of the usual spot and bring it over here in the middle of my column. So here it is:*

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*Read that over again, carefully. Doesn't it seem a shame that two or three or four of the live-minded friends who live at the other end of your telephone won't be reading it too? Why not get them in on a good thing? Four dollars will do it; three in the case of ministers; or twelve weeks for a dollar as a means of introduction.*

THE CHEER LEADER.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, MARCH 5, 1930

NUMBER 10

## EDITORIAL

THE sudden fall of the Tardieu cabinet developed international importance principally in its effect on the London disarmament conference.

By forcing the temporary withdrawal of the French delegates, the change of governments in Paris gave a

### French Crisis Holds Up Conference

valuable breathing space to the other hard-pressed delegates in London.

The attempt of M. Chaumets to form a new government ended in speedy failure. It is hard to tell what kind of a government can last in France just now, but certainly a government of the radical left does not have much chance for longevity. However, M. Briand is likely to prove a much better chief negotiator than the truculent M. Tardieu, which gives cause for some new hope as to the final outcome of the naval conference. When the conference adjourned, its negotiations seemed all to be moving in the wrong direction. As the days pass, there is no evidence—at least in so far as the public is aware—that there has been any important change for the better during the recess. Apparently, the conference will pick up again where it left off. And that, specifically, was at the point of the French demand for guarantees of security or a navy to be built up to 724,000 tons within the next six years.

### Security Pacts and the United States

THE dilemma into which the French demands have thrust the conference is giving rise to various suggestions for security pacts which might satisfy the French. Three types of pact are under discussion. Of these, two are so manifestly subversive to the principles of the peace pact that it is hard to see how they can be seriously brought forward. Certainly the United States would never ratify either. The first is a revival of the idea of a pact pledging mutual action by the nations in the conference for the punishment of an aggressor. The impossibility of determining the identity of an aggressor, and the established folly of

any attempt to secure peace by a resort to war, would make participation in any such pact impossible for the United States. The second proposal at London is for a special Mediterranean pact, whereby the Mediterranean powers, plus the United States and Japan, would pledge themselves in the event of war not to carry hostilities into the Mediterranean. The fatuity of any such agreement is self-evident. That any group of nations, having solemnly pledged themselves never to resort to war, should then promise that, in the event of breaking their first pledge, they would keep this second one, is to conceive international relations as in the category of "Alice in Wonderland." It is as meaningless a proposal as Mr. Stimson's "humanizing" of the submarine. It is hard to believe that M. Briand has seriously believed that the United States might become a party to any such agreement.

### A Pact Which Is Needed

A THIRD suggestion made at London, however, deserves respectful consideration. We believe that it points toward a type of security pact which the United States would not only be willing to sign, but which would, when signed by the other nations, add mightily to the stability and effectiveness of the peace pact. Security, for France and for all nations, would be secured in this instance by an agreement on the part of the nations represented at London that, on the appearance of any situation threatening the peace of the world, the nations interested in maintaining the pledges of the peace pact would consult together as to the best course of action. Such a pledge of mutual consultation in periods of crisis, without in any way defining the procedure then to be followed, but leaving the way open for the adoption of such ad hoc measures as seemed most practicable, would add immensely to the genuine moral security of the nations. Such a pact should be, not merely an instrument signed by the present negotiators at London, but a new international pact, an addition to the peace pact, laid open for the signature of all civilized nations. It



would place upon its signatories no obligations that any nation having a genuine interest in the maintenance of peace should not be ready to assume. But it would definitely reduce the danger of any reversion to that international anarchy which, under the peace pact, an outbreak of war involves. If the proposal for a pact of this sort is pushed at London, it may prove the means of facing the conference again in the right direction.

### Democracy Is On Trial

ONE of our readers feels that *The Christian Century* misses, or misstates, a contemporary issue when it recently gave voice to the idea that democracy is on trial. "Democracy," this reader protests, "is not on trial. It is capitalism that is on trial. Why assume that the United States is a democracy? We are not a democracy; we are an empire. We are an acquisitive society and the capitalists are the ones who are acquiring." And much more to the same effect. With all that this writer says *The Christian Century* has a great deal of sympathy. We do not assume that the United States is a democracy, provided that the term is conceived as meaning a completely functioning system. And we are quite aware of the part which acquisitiveness and the capitalistic system are playing in making difficult the establishment of a satisfactory form of democracy. Nevertheless, a protest of this sort well illustrates the danger confronting such citizens as seek improvement in public affairs lest they dissipate their energies in theoretical argument without coming to grips with the immediate issues which the general public acknowledge. Except for purposes of theoretical argument, government in the United States is regarded as democratic government. If such government is not functioning successfully, the public verdict—which, in the long run, controls—will hold that democracy is not functioning successfully. In that immediately practical and inescapable sense, democracy is on trial, and there is nothing to be gained by dodging off into academic argument to escape the force of the verdict.

### Even England Has Its Speakeasies!

WELL, well, well! Here is evidence that the speakeasy is not unknown, even outside prohibition territory! The *Manchester Guardian* gives editorial attention to the grave state of affairs that has been disclosed before a royal commission at present investigating Britain's licensing system. It seems that an assistant commissioner of metropolitan police gave evidence that the present law has given birth to an epidemic of alleged "clubs," which are clubs in much the same sense that, in the old days of New York's Raines law, most of the saloons were hotels. Under the British law, the proprietor of a public house must

pass a rigorous examination as to his character and conduct, satisfying the authorities that he observes the closing hours, and keeping his place open for police inspection at any time. But a club, that fortress of the British male—ah, that's another matter. To preserve the social dignity of the club the law provides that it can be entered by the police only under a search warrant, which can be issued only after first-hand evidence has been gathered against it. And the club, moreover, can serve liquor any eight hours out of the day that suits its fancy. The result, according to the evidence submitted to the royal commission, is that the club has become a favorite method for conducting an illegitimate saloon. No longer are clubs restricted to the gentlemen who read the *Morning Post* and write letters to the *Times*. It has gone proletarian. And in a surprising number of instances, these new clubs choose to keep their bars open during an eight hours when the bars in the public houses must be closed. At present, the British term for these institutions is "bogus club." What they really are, of course, is just a British version of the "speakeasy," as the English press will soon discover.

### Baltimore Club Protests Relation with Movies

ANOTHER phase in the rising national protest against conditions in the moving picture industry becomes public with the publication of the resolutions recently adopted by the Mothers' club of Baltimore. This club is a member of the General federation of women's clubs. It protests against the employment of Mrs. Thomas G. Winters, a former president of the federation, on a salary paid by the movie interests, to represent the federation on the so-called "studio relations committee" at Hollywood. Mrs. Winters, according to the resolutions of the Baltimore club, is expected "to interpret to the makers of motion pictures the feelings and wishes of organized womanhood," and evidently the organized women of Baltimore—or at least the organized mothers of that city—do not believe that there is much to be expected from a relationship which depends upon the movie makers for the liberal salary which Mrs. Winters is rumored to be receiving. After relating the instances in which the movie makers, and Mr. Hays's organization, have managed to hoodwink the public in the past, and declaring their belief that this is just another attempt at similar hoodwinking, the Baltimore club calls on the federation to disavow Mrs. Winters' presence as an official representative on the studio commission, and opposes the appointment of any other member of the federation to such a position. The resolution is to be sent to women's clubs throughout the country, in the hope that it will bring from them actions of the same sort. With the churches awakened to what has been done to them, and the women's clubs waking up, it will not be long before the ability of the Hays organization to pro-



protect the movie magnates from the consequences of their demoralizing activities will be a thing of the past.

### Exposing Another Attempt At Camouflage

WHILE the women's clubs are thus swinging into action against the intolerable conditions which exist in what are supposed to be efforts to clean up the films, Dr. William E. Gilroy, the editor of the *Congregationalist*, has exploded a highly effective bomb in the center of another attempt to put something over on the churches. Not long ago there came into being an apparently independent committee, bearing the portentous title of the Committee on the Use of the Motion Picture in Religious Education, with Professor Howard M. LeSourd, of the school of religious education of Boston university, as its chairman. This committee was supposed to be the outcome of a free discussion which certain church workers had held with officials of Mr. Hays' Motion Picture Producers and Distributors of America, Inc. It was to continue the old method of "conference" with the Hays organization in an effort to secure the sort of pictures that the churches can endorse. About the first of February Dr. Sidney A. Weston, general manager and editor of the *Congregational Publishing society*, resigned from the committee, making public his belief that the committee was organized under such circumstances, and is now so related to the movie industry, that it cannot function freely or effectively. Dr. Gilroy has followed up Dr. Weston's resignation with an editorial telling the inside story of the conference in which the committee was formed. Dr. Gilroy attended the conference. He says that he was offered all his expenses by the movie men, and that while he refused the offer he has reason to believe that others in attendance did not. He says that the whole thing was a "yes-yes" chorus to a steady aria of adulation of Will Hays, as supplied by the movie men, and that "of frank and thoroughgoing criticism of the movies, such as is widely prevalent outside of that conference, there was hardly a trace in the proceedings." Which would seem to be about all that is needed to wipe the slate of another attempt to foist on the churches an apparently independent but really deeply obligated organization for the improvement of the films.

### Chicago Does Honor to Norman Thomas

MORE than passing significance attaches to the great banquet in honor of Norman Thomas held in Chicago on Washington's birthday. The event was far more than a socialist party celebration. Indeed, it is likely that a majority of the seven hundred or more participants voted for candidates other than Mr. Thomas in the election of 1928. But there is an undoubted resurrection of the insurgency of 1912

throughout the central west. The intensity of the fight made against the confirmation of Mr. Hughes as chief justice was a recent evidence of this. Chicago's dinner to Norman Thomas furnishes additional proof. American public life contains no more attractive figure, at this moment, than Mr. Thomas. While his interests seem to be centering more and more on problems of government which affect his own city of New York, he yet stands as almost the only leader who can speak to the entire nation in behalf of an authentic and thoroughgoing liberalism. When, therefore, he is able to tear himself away from the local situation in New York to speak to the country at large, Mr. Thomas finds a large audience ready to listen. Thousands of American citizens are convinced of the necessity for some change from the artificial conflicts now periodically produced by our two great artificial parties. They are seeking some new form of political action which shall deal openly and courageously with such issues as the control of water and other power, the regulation of public utilities, farm relief, tariffs, old age security, and war. Such citizens listen to Norman Thomas, not as the candidate of the socialist party, but as a possible leader toward some form of progressive political action which will be more inclusive and more immediately effective.

### Saving the Country from The Peacemakers

AN ingenious device for the exploitation of patriotism and the financing of the propaganda for the big-navy type of national defense has recently appeared in the form of an insurance company with a patriotic name, a Washington address and an eagle on its letterhead. Since the shipbuilders and the manufacturers of armament have become less generous in their support of militaristic lobbyists, owing to certain unfortunate revelations which caused no little embarrassment to themselves and their agents, it has become necessary to look to other sources for what may, in a double sense, be called the sinews of war. A "foundation" exists, which we need not advertise by quoting its exact name, for the purpose of "counteracting the radical and ultra-pacifistic propaganda that is flooding the country and threatening its institutions and its government." But, "the hazard of maintaining such an organization dependent upon voluntary contributions being very great"—especially since the importance of supporting a foundation to counteract the subversive activities of people like Jane Addams and Professor Graham Taylor and of bodies like the Parent-Teacher association, the National Education association, the Federal council of churches and the Y. W. C. A. does not rest heavily upon any except the most timid minds—well, as the foundation itself was saying, the hazard of depending upon voluntary contributions to sustain the opposition to all these dangerous people and groups being very great, some other scheme had to be devised. The scheme is

an insurance company. You see, the foundation owns stock in the insurance company. It is not evident that it invested any capital in it, but it owns stock. So it participates in the profits. What could be more fitting and logical? You insure your life with the company, and with its share of the profits the company insures your safety and that of the whole country against every tint and shade of radicalism from shell-pink to vermillion. It does this by "a speakers' bureau, the dissemination of informative literature and the wise disbursement of funds where needed." If this financial bulwark does not save home, church and country from the threatened flood of peace, then our friend, Mrs. Brosseau, will have to turn from this and try something else.

## Christendom and Sovietdom

**A**N international storm is blowing up against Russia. Protest against Russia is no new thing. The nations have been at it most of the time since the Leninist revolution of October, 1917. Sometimes the protest has been merely vocal; sometimes it has taken the extreme form of blockade, embargo and even military intervention. But this latest protest takes a new and portentous form, for it is not only international in scope but intercommunal as well. Catholics, Protestants and Jews are on the verge of being drawn into a union of action such as they have never envisaged before, in the cause of protecting members of their faiths against the persecutions of an atheistic and ruthless government. Here, as the slightest acquaintance with history shows, are all the materials for an international catastrophe. On the one hand stands a determined and revolutionary government, which will brook no interference in its internal policy. On the other is a coalition of enormous religious, political and economic power, ready to appeal to the most sacred emotions of millions in an effort to produce a world sentiment sufficient to alter a course which is conceived not only as mistaken, but as sinful. Let these two purposes, backed by these two powers, come into direct collision and no man can foresee the full extent of the damage that will result.

Yet the religious situation in Russia is such as to make the protest now forming almost inevitable. In an effort to stave off the growth of world antagonism, the Metropolitan Sergius, whose position in the Russian Orthodox church is obviously entirely dependent on soviet approval, has issued a statement denying that there is any important interference by the soviet authorities with the exercise of normal religious functions by Orthodox priests in Russia. The authenticity of the statement has been questioned, but on insufficient grounds. It is probably authentic. It is certainly meaningless. Any statement made by any ec-

clesiastic, of whatever communion, which comes out of Russia by the regular press channels—which means by passing through the government's censorship—is meaningless. It is true that there are numbers of priests in Russia who are being permitted to continue ritual observances without serious interference. They are, to be sure, deprived of civic rights, reduced to abject poverty, and held up to public scorn as social parasites. But if they want to go on chanting unintelligible Old Slavic rituals, the soviet authorities will not interfere so long as they are convinced that there is no slightest trace of political activity involved in what is going on.

What of it? Does this prove that there is no such thing as religious repression, raised to the point now where it amounts to religious persecution? It does not. On the contrary, even the soviet authorities will not seriously deny the existence of facts sufficient to establish the actuality of such persecution. The soviet authorities may, and undoubtedly will, deny that there have been any such wholesale executions of priests, rabbis or pastors as have been reported. We have little belief in the reliability of any of these reports, knowing the sources from which they are passed on to the rest of the world. European ghetto rumors, or dispatches emanating from such emigré centers as Riga and Paris, are never to be taken very seriously. But there are other facts that the soviet authorities will not deny.

They will not deny that the soviet ideal is the establishment of a state from which all religion has been banished. They will not deny that there is a constant, many-featured and aggressive campaign going on in Russia, the object of which is the undermining of all religious faith. They will not deny that the constitutional guarantees of religious liberty, made under Lenin, have been so amended as to be practically abolished. They will not deny that the regulations governing worship make practically impossible the functioning of all religious bodies except those of the most formalized and sterile ritualists. They will not deny that churches of every kind have been and are being closed in great numbers. They will not deny that large numbers of priests, pastors, rabbis and attendants at religious services have been arrested. They will not deny that hundreds—they will probably admit that thousands—of these have been exiled. They will not deny that the portion of the Russian population which still desires to hold to the exercise of religious worship, under whatever form, believes itself to be in imminent danger of heavy punishment which, while it may ostensibly be exacted for other reasons, it believes to be really part of the effort to suppress religion.

The persecution of religion in Russia has led to suffering by too many thousands for its actuality to be seriously questioned. It is too severe and too general to be regarded lightly. Moreover, it needs to be borne in mind that this persecution extends be-

yond the evangelical and Roman Catholic groups whose plight has become familiar in England and America. It seems likely that the most severe persecution has fallen on the Tolstoyans, whose pacifism is especially repugnant to the soviet authorities, and upon the Jewish Zionists, whose divided nationalism makes them an object of extra suspicion. The only religious group that has so far escaped repressive measures is that of the Moslems. Because of her political interests in central Asia, Russia does not consider this an opportune hour to attack Islam.

The extent, however, of the attack on religion has been widespread enough to provoke an international reaction. Emotions were first widely stirred last fall when more than 12,000 Mennonites sought to leave the country, alleging that they were the victims of religious persecution, while some 6,000 of them finally did manage to reach Germany in a destitute condition. But now, in swift succession, the pope has called on the Roman Catholics of the world to join in a day of prayer in condemnation of the course of the soviet government; the archbishop of Canterbury has placed himself at the head of the rising protest in England, and various Jewish communities are bringing pressure to bear looking toward diplomatic representations in Moscow. As yet, these protests have not coalesced, but there is a likelihood that they may do so, at least to the extent that there will come to be combined mass meetings and committees in many European centers working to produce some sort of governmental action in behalf of the religious portion of the Russian population.

If this movement gains headway in Europe—as it apparently will—it is likely to spread to the United States. Indeed, it is already spreading here. Bishop Manning has, characteristically, proved to be the first churchman to call for a national protest of some sort. The first rumbles of approval of Bishop Manning's appeal are beginning to be heard. Some mass meetings have already been held. Within six weeks we predict that there will be a widespread and insistent demand for some sort of action on the part of the American government. Protestants, Catholics and Jews will join in this demand. Many of them will be animated by the purest motives—sympathy for the oppressed; opposition to persecution in any form; devotion to the principle of freedom of conscience. In the name of these lofty ideals the demand for protest will be urged upon our government. Should the government accede?

No. Deeply as we deplore the situation in Russia, and much as we believe the policy of the soviet government to be mistaken, we do not believe that the United States should join in or itself make any protest against that policy. And this we say for two reasons. In the first place, such a protest would be unavailing. In the second, it would do harm to those in Russia whom it is designed to help, and it would do even greater harm to the American churches.

Protest would be unavailing because the Russian government is in no mood to listen and, on this matter at least, it cannot be expected to listen. Suppose, for the sake of the argument, that the United States determined to make such a protest and found some new backdoor method of passing its "advice" on to the theoretically nonexistent authorities at Moscow. American "advice" is already in bad repute there. The backdoor method of approach is enough in itself to prejudice Moscow against a favorable reception. But in this case, obviously the first retort of Moscow would be that this is a domestic issue. Let us argue the senselessness of the idea of the sacredness of domestic issues as we will. The fact remains that there is no realm of sovereignty more jealously guarded than this—the right of a nation to dispose of domestic questions in its own sweet way. And the United States has guarded this right more explicitly and frequently and with less respect for the susceptibilities of others than any other nation. Soviet Russia would never admit the propriety of receiving advice in such a matter from this or any other nation.

But, again to continue the argument, suppose she did. Suppose that the protest was received and suppose that Russia consented to discuss the wisdom of her policy. What would her attitude be? It would be the same attitude as that which is expressed in the famous Marxian quotation on the wall of Moscow's soviet house, "Religion is the opium of the people." Russia, the United States would be told, is engaged in suppressing a narcotic vice. And the present religious situation in Russia cannot be understood until one understands that the soviets are literal, sincere and utterly convinced when they speak of religion as opium. That, it must be admitted, is what religion largely has been in Russia for a thousand years. That, the communist would insist, is all that it has been.

Religion, or at least Christianity, has a sad history in Russia. It came in under as crass a deal as any that besmirches the pages of church history. The wholesale baptism of the Russian people at the command of a Muscovite despot, who took that way of paying for the hand of the Byzantine princess who had been given him in marriage, founded the Russian Orthodox church, and made that despot the first in its long line of saints. For a thousand years religion, as represented by the state church, continued to be the creature of the tsars. It began with Vladimir; it ended, as an established order, with Rasputin. On the one hand, it blessed the succession of "little fathers" who came to the throne; on the other, it did its full part in keeping the masses ignorant, gullible, quiescent. It treated religion as opium—and there is no better phrase by which to describe its working.

When the present Russian government deals with religion it does so against that background. It does not believe that there is any place for such an opiate in an enlightened state. It considers the influence of religion to be, inevitably, on the side of reaction and



superstition. It is not easy to refute that charge, especially in terms of the Russian churches. The churches in Russia—all the churches—are conservative. The theology of those evangelical sects which have had a rather remarkable growth in the past twenty-five years is fundamentalistic. In saying this we do not mean in the least to condone the persecution, for example, of the Baptists. But fairness to the soviet authorities requires the recognition that these ministers, even in the evangelical churches, almost universally preach in terms of a cosmology and science which cannot stand in the modern world. And to the extent to which they have been trying to hold the thinking of their constituents in these outworn grooves, they, too, have been furnishing proof of the soviet contention that religion is an opiate.

This is the way in which the present Russian government looks at its religious problem, and for this reason protest by our government against the soviet's policy would prove unavailing. But such a protest would be unwise for still another reason. It would do harm. It would do harm in Russia. It would do harm outside Russia.

Consider, first of all, the effect of such protest in Russia. It is part of the regular propaganda of the soviet authorities that religion is a bourgeoisie, capitalist institution. The principal charge made against the Baptists, for example, in the past has been that they held membership in a communion which was composed of and controlled by capitalists. If Russia's current religious policy should produce a united protest from European countries and from the United States, the soviet interpretation of that event will be that it proves to the hilt the deep concern of capitalism for the protection of religion. The actual result in Russia is likely to be more rather than less severity in the measures taken for dealing with the religious groups.

An illustration of the interpretation which would certainly be placed upon such a protest by the soviet press and other soviet organs of propaganda is already at hand. Up to this point, such action as has been taken in the western world has been confined almost wholly to the holding of meetings for prayer and to the drawing up of resolutions by unofficial and non-political bodies. Yet the press of Moscow has seized upon even such incidents as these as proof of the connection between religion and the hate which the capitalist world is supposed to hold for the communist state. Balked at other points, the Russian masses are being told, the overlords of capitalism are now seizing on this religious pretext to stir up the passions of the common people of other nations and prepare them to attack the soviets. Is it any wonder that popular support is given religious repression when such interpretations are broadcast? And is it hard to see that anything like formal action by western nations would be likely to result in terrible persecution of Russia's believers?

But we are even more concerned at the effect out-

side Russia. It can already be seen that this is precisely the sort of public stir which reactionary political and social groups are eager to leap upon and use in order to further their own ulterior purposes. In England, no doubt the archbishop of Canterbury has been moved only by a genuine humanitarian motive in suggesting protest of some sort. But who can believe that the squadrons of diehard Tories, led by the redoubtable Lord "Jix," who have rushed to the front and are whooping it up for action are similarly free from suspicion? For these are precisely the men who have opposed most bitterly every move toward understanding and regular negotiation with the Russian government. Any club has looked good to them in their search for weapons wherewith to beat the bolsheviks over the head. To put men of their temper at the head of such a movement, fostering as it does the dangerous emotions of religious passion and crusading zeal, is to place the churches of England in desperate danger of finding themselves in precisely the position that the soviets claim they now occupy—that of acting as tools of the reactionary social and political groups.

And so it will be in America. Let this demand for action gain headway, let the churches take it up, and they will find that the reactionary elements which have been protesting most loudly against churchly interference in other affairs of government will be approving most vociferously their entrance on this enterprise. This is exactly the kind of a proposal that will receive the enthusiastic support of security leagues and patriotic sons and daughters and ultraconservative vestrys and all the massed toryism of the country. So that the net effect of any such protest will be, not to benefit the condition of the religious groups in Russia, but to place the churches of America in the equivocal position of joining hands with our own red-peril shouters as they leap with joy into a new phase of their ceaseless campaign against finding any basis for rational and peaceful dealings with Russia.

The fate of religion is hanging in the balance in Russia. That does not mean, of course, that religion is in any danger of disappearing completely and finally from that land. Religion is not in danger of disappearing finally from any land. But a condition is being brought to pass under which it may become impossible for any large number of people to assemble for worship, no matter how much their souls may long for such expression. And as the tale of persecution keeps coming past the censorship to the world outside—losing nothing in its grimness through transmission—the emotions of religious people will be deeply stirred.

Years ago, such a stirring might have led to a demand for a new crusade, a holy war to put an end to this war against religion. But we have learned too much to let us fall into any such demand today. What can be done? The plain fact is that very little of immediate effectiveness can be done. Individuals can express their disagreement with Russian policy. Such governments as have regular diplomatic representa-

tives in Moscow can make formal inquiries or present formal notes of protest. Beyond that, any attempt to provoke to governmental action is almost certain to bring down heavier penalties on the religious groups in Russia, and is well calculated to involve the churches as catspaws of social and political reaction.

## The Anti-Saloon League Sees the Light

THE brief outline of future policy adopted by the board of directors of the Anti-saloon league and ratified by its national convention at Detroit in January contained a significant statement which has not received the publicity that it merits. Attention is invited especially to the following paragraph:

Peculiarly is this movement for the solution of the beverage alcohol problem a great social project which was never more so than it is today. More than ever before the enforcement and observance of the prohibition laws are inseparably linked with the great projects for better social conditions. More than ever before the fortunes of prohibition and those of other social reforms are one. More than ever before the object of the Anti-saloon league and that of other social welfare agencies require the same type of men in public life, and the same open, frank representations as to the qualifications of those seeking public office. Very definitely in these days the line is being drawn between those candidates for positions of public trust who are socially minded and those who represent selfish interests seeking special privilege. Consequently, more than ever before we must give attention to the question of social mindedness in the weighing of records and attitudes of political candidates.

This is sound doctrine. If it is considered in the light of the league's policies during the past two or three years and with some vivid recollection of the unfortunate political alliances which the league has made in times not so very long past, these words take on a point and pungency which remove them far from the category of vague and edifying generalizations.

It is not with a view to embarrassing the league by bringing up unpleasant memories, but solely for the purpose of revealing the full weight of this recent declaration of policy, that we recall the Illinois league's backing of the senatorial candidacy of Mr. Frank L. Smith two years ago. There have been other cases in which candidates notoriously deficient in "social mindedness" have received the endorsement of the league on the sole ground that they were dry, but none perhaps more flagrant than this one. Mr. Smith, it will be recalled, had had relations with power interests which were quite generally interpreted as disqualifying him for public office. There was strong reason to believe that the United States senate would refuse to admit him even if he were elected. Nevertheless, the Illinois Anti-saloon league, in its eagerness to defeat his wet opponent, continued to endorse the candidacy of Mr. Smith in spite of the protests of many of its natural friends and habitual

supporters, including The Christian Century. Mr. Smith was elected, and the senate did refuse to seat him, and the country was treated to the unedifying spectacle of a discredited politician bearing on one shoulder the senate's brand of unfitness and on the other the accolade of the "moral forces" of the state as represented by the Anti-saloon league. The Christian Century's closing editorial word on the subject was a hope "that never again will a situation arise in this country in which a man can be branded as unfit for public service, yet bear to the end the certification of the so-called church forces."

The Anti-saloon league learned something from this bitter experience. It at least began to learn that, while its special field of reform has to do with the liquor traffic, it could not afford to be indifferent to the character of the instruments which it employs for that purpose or to moral questions other than prohibition which might be involved. Mr. Wheeler's concise and cynical summary of the issue as simply one between "a dry candidate who can win and a dry candidate who is bound to lose" was found to be fatally defective in leaving out of account the fact that the "dry candidate who can win" might be—and in this case was known to be—a candidate who was not fit for the office. And so, a few months after its successful candidate had been refused a seat in the senate, the board of directors of the Illinois Anti-saloon league adopted a resolution "calling attention to the policy which has all along guided the Anti-saloon league and which some of our friends think needs re-statement at the present time"—yes, indeed, they did!—that the league "give its approval to candidates who will support the prohibition amendment and *who are citizens of personal integrity.*"

So that episode ended with the friends of the league smiling faintly and sadly over the claim that this policy had "all along guided" it, but heartily glad for the promise that this was at least the policy for the future.

But "personal integrity" is not enough. Even personal integrity plus a willingness to vote dry is not enough to entitle a candidate to the endorsement of an organization which professes to represent the informed conscience of the churches operating in the field of public affairs. The Christian Century has always insisted that it is dangerous and demoralizing to make any one issue, even so important an issue as that of prohibition, the sole criterion of a candidate's claim to the support of church people. The political dry is a peril to good government and an incubus upon any organization which is trying to promote it. In the early days when prohibition was still a minority movement, the Anti-saloon league represented a method by which Christian citizens might cooperate effectively to secure legislators who should exemplify, in public life, the moral values for which the churches stood. The demand now, as we have said, is that "the single test be abandoned in favor of a test which shall take some cognizance of a man's attitude toward

all those issues and modes of political procedure which have, equally with prohibition, to do with the maintenance and upbuilding of the good state."

It is gratifying to observe that this is precisely the policy to which the league has now, through the action of its board of directors and its national convention, given explicit and unreserved endorsement. Let the reader peruse again the paragraph quoted at the beginning of this editorial, and he will find that it lacks nothing in its affirmation of that attitude which characterized the league in the days of its weakness and glory. Here is a clear recognition of the fact that prohibition must be regarded not as an isolated issue detached from all other concerns, but as an integral part of a total program of social amelioration and political purification to which Christian citizens can give their loyalty without reservation or embarrassment. "The fortunes of prohibition and those of other social reforms are one." They are, indeed; and if this fact can be adequately sensed it will go far toward restoring the lost sanity of the prohibition movement and the lost solidarity of its supporters. Not that the Anti-saloon league, which does after all exist primarily for the promotion of a specific reform, must elaborate its social creed into many articles and officially take sides on every question which anyone believes to have a moral or social significance; but that, if it is to be in any sense the voice of the churches in public affairs, it should at least render articulate and effectively audible so much sentiment as the churches have already developed with some approach to unanimity. It must, in the well chosen words of the league's resolution, insist that the candidates who are to receive its endorsement shall be "socially minded," that they shall not be the representatives of selfish interests seeking special privilege, and that they shall not be men who, while paying for the league's endorsement with a dry vote when the lines are drawn upon that issue, are busy at all other times in frustrating those movements toward social justice, international good will, and the general welfare, to the support of which the Christian conscience of our time is overwhelmingly committed.

The Anti-saloon league, if we mistake not, is on the way toward becoming again an instrument through which the moral idealism of the churches can find effective expression.

## Distinctions of Birth

A Parable of Safed the Sage

THE Little Sister of the Daughter of the Daughter of Keturah is an Incredibly Sweet Little Damsel, but she hath her own Opinions which are sometimes Emphatick. She hath a Playmate of about her own age, and the two are often together. And the two are Religiously Instructed, but with some Variations. And the other Little Maiden is

learning her Catechism, and she telleth her questions and answers unto the Little Sister of the Daughter of the Daughter of Keturah.

And not long ago she recited a lesson that had in it some Geographick Information that was new unto the Little Sister of the Daughter of the Daughter of Keturah. For the question was, In what State wert thou born into the world? And the answer was, In a State of Sin and Misery.

Now the other Little Maiden found herself loving more and more the Little Sister of the Daughter of the Daughter of Keturah. And one day thus she spake unto her, saying, We love each other very much, do we not? Come, let us be sisters.

But the Little Sister of the Daughter of the Daughter of Keturah answered and said, We are not sisters. We are not of the same Home, nor yet of the same Family, neither be we of the same Church. We were not even born alike; for I was born in Illinois, and thou wert born in a State of Sin and Misery.

So that was what put the question of family relationship off the map in that particular instance. For there was no possible discussion of the importance of that distinction.

Now, my friend old Samuel Johnson said that there was no use discussing whether a man were well-born or not, for every man who was born at all was well-born. But there is something to be said on the Other Side of almost every question, including that one; and I hold that it were better to have been born in Illinois than in a State of Sin and Misery; although it is barely possible that the two systems of Geography do not entirely exclude the possibility that a man might be born in the two states simultaneously; even as a Chinese giant is declared to have been born in two provinces, neither one of them alone being long enough to receive him.

Now the two Little Maidens were not alienated by the distinction of birth, and continued to play together with very infrequent disagreements; but I did not hear them discussing any further the question in what States they were born into the world. And while I would not dispute anybody's catechism, I venture to remark that the Little Girl who had learned to state that she was born in a State of Sin and Misery was effectually stopped from claiming any high distinction of birth. Yet I believe on higher Authority that of such is the Kingdom of Heaven.

## Starvation

THY hungry people kneel for food  
Around thy bounteous board;  
How long will priests the food withhold  
And feed them husks, O Lord?

Upon their wistful lips a prayer  
For daily bread;  
Serpents and stones shall they receive  
Instead?

MYRTLE G. BURGER.



# Man and Humanism

By Robert Whitaker

THUS far the discussion of humanism has centered almost altogether on the issue as to the humanist attitude toward God. The issue of first importance, as the event will prove, is the humanist attitude toward man. If at this point humanism has a larger contribution to make than theism the new faith will win. If at this point the older religion demonstrates a better sense of history, a better psychology, and a better social program, no amount of intellectual fireworks will give present day humanism better success than the varieties of rationalist thought which have carried that name before have found. The test of humanism is how effectively human it is.

## *Human Interest the Ruling Factor*

History has been written from the viewpoint of militarism, of politics, of law, of literature, of the great man, but never until now from the viewpoint of the common man. Nor is the writing from the standpoint of common folks yet really concerned with the common life in its commonest aspects except in rare instances. It is cultural and intellectual rather than industrial and economic. The people are presented as coming on, in the fields of education, of refinement of manners and enjoyment of the good things of life, in political influence and power. Very rare, indeed, is the recognition of the fact that the people always have ruled, that in fact civilizations have lived or died as the masses of men were, or were not, on the upward grade. However democracy has been denied in form, in substance it has always prevailed, the many having always determined, by what they had or what they lacked, that which eventually happened to the few. Diagnose as you will the diseases of which civilizations have died and the verdict inevitably runs back at last to malnutrition on the part of the common man. Want of humanism has been fatal in every instance.

Some who will admit this with reference to nations may be disinclined to admit it with respect to churches. Men do not live by churches, except a few professionals here and there. The numerical prosperity of certain types of church life may be explained on the ground of what modern psychology would describe as emotional compensations. A human hungering for comfort, for assurance of something better beyond, for fortitude to meet the hardship of the daily task, will account for the large following many a religious leader or institution has had. Something of humanism there has been in every effective ecclesiastical appeal. The human has ruled there also, however autocratic the man or the organization might be. The "human interest" might not have been on a much higher level than that of which our modern newspapers of largest circulation boast, but mass following has always meant some form of mass interest.

Humanism cannot live on sensational appeal, as the newspapers do. At this point orthodoxy surpasses in equipment and opportunity to make that equipment tell. Neither can humanism live by intellectual appeal, as the ordinary man is moved more by his feelings than by his mental processes. B. Fay Mills, just before he left the Unitarians to make his way back to orthodox fellowship, remarked to a minister friend of mine, a young man who later abandoned the liberal ministry for like cause, "The average man is about ninety per cent heart, and not more than ten per cent head." Intellectualisms will long continue to appeal only to the few. Antipathetic emotionalisms, such as characterize some who in breaking away from orthodoxies carry over an evangelical fervor of opposition where formerly the fervor was of affirmation, may maintain new forms of rationalism for a time, but experience has proved that repulsions do not make good building material for institutions which want popular support.

If, then, humanism is to win the people on the side of its emphasis of man it must find and cultivate some human interest more cohesive than any sensationalism which is open to a religion of reason, more appealing than the compensations of evangelical emotionalism, more popular than the refinements of pure rationalization.

There is such an interest, more effective eventually than all of these, but it is an interest which costs much to pursue. It is economic interest, which as manifested toward the many must take the form of protest against the robberies which they suffer at the hands of the few, and of competent counseling as to the courses by which a real democracy of material welfare for the multitude can be achieved. Any humanism which is big enough in vision, in sympathy, and in courage to champion the common man in his quest for what belongs to him will put the evasions of theocentric evangelisms to a test which only a larger human interest of this practical type on the part of orthodoxy can meet. And such a rivalry of religious devotion to "the cause of the poor and needy," to quote the ancient prophet, will make the contentions between liberals and orthodox of little consequence.

## *Humanism and the Rights of Man*

Will humanism dare stand for "the rights of man" beyond the testimony of the advance guard of the orthodox groups today? In an hour when the movement toward industrial democracy here in the United States needs so imperatively strong, unselfish leadership, will those who have relegated to the rear God-emphasis prove themselves capable of a man-interest which rises higher into the realms of an effective righteousness, and goes deeper into the depths of

human needs than any of the older churches have demonstrated thus far? Or is the "man" in humanism merely a theological term of a more earthly color, but of no more consequence in withstanding the forces that are threatening the destruction of the best of human achievement today than the term "God" has been in the theologies of the older religions?

Humanism is not going to win or fail by its attitude toward God, however that attitude be defined. It is going to stand or fall by its actual attitude toward man. It is mainly waste of breath to be arguing about God when its actual claim for place is that it may do something more for man than orthodoxy has done. Nor is it enough to promise men intellectual freedom. All of that which their economic bondage will allow them they can get without supporting any church at all, or concerning themselves with any preachments. In the main it amounts to little, while the leash of an uncertain livelihood binds them to suppressions, and inhibitions of knowledge,

which can be removed only when economic freedom is won for all.

Men do not live in definitions or dogmas, old or new. They live in their relations to land, to tools, to the fruits of labor. These should belong, in comfortable measure, and in assured continuance, to every man. This is the humanism, the right to a full human life for every human being, which is going to possess the world. If the belief in God gets in the way of it, so much the worse for that belief. If the denial of God, or the ignoring of the issue as to whether there be a God or no, becomes itself an interest for diverting attention from the social struggle, those who are in the thick of the social strife, by their daily circumstances and not of choice, will not be long fooled by the new clamor. They want bread, not a stone, and the stone will be no more acceptable to them if it is served with the name of God rubbed off. Humanism does not seek to serve God. Does it dare really to serve man?

## In the Coal Fields Today

By Arthur Culmer Schultz

LESS than two years ago the whole country was stirred by the plight of miners and their families, caused by conditions which existed in the coal fields, particularly those of western Pennsylvania. More especially was attention centered upon the unbelievable conditions revealed by the strike, which was caused by the breaking of the Jacksonville agreement by some of the companies, and also by the refusal of the United Mine Workers to take what they termed a backward step when the time came for revision and renewal of the agreement. This backward step meant that the union refused to accept a cut in wages as provided in the old scale under the Jacksonville agreement, even though the industry, under conditions existing at that time, was not able to pay such a wage. Because of these two reasons the members of the United Mine Workers of America were "called out" in western Pennsylvania.

### *Nothing Has Been Done*

As the strike progressed, nation-wide attention became centered upon the situation in these coal fields, and the public showed widespread interest in conditions which existed in this industry. Reliefs were organized, and sympathies were livened by the sufferings of these men and their families who were forced to work under such dangerous conditions and to live in such squalor and filth in order to provide the public with a necessity—coal. Many reforms were suggested, even public ownership with government control.

These reforms were suggested, but nothing was

done, or has been done. The strike was lost. The same conditions still exist. Because of the strike, and because the men lost, they were forced to submit to a scale below a living wage. In the face of family necessities the men were forced to go back to work. Because the public is now getting its necessity, coal, because its attention is no longer being called to this industry by the excitement of a strike, it forgets and slips back into its lackadaisical attitude, only to be aroused when its comfort and ease are again threatened. Something was almost done to help these people . . . then we forgot about it . . . but why be disturbed?

The conditions which existed then concerned us, but what of the conditions today? Are we interested in the men and their working conditions *now*? Do we care about the housing conditions and home life of their families? We remember the situation as it was, but what is happening in the coal fields today? What is it like to be a miner under the present situation?

### *Seeking First Hand Information*

The writer was thinking on these things last spring, and decided that he would seek the answers first hand. He got a job working inside a mine, and there he learned what it was like to mine coal. He talked with the men in the mine and in meetings outside and got their reactions. A few of his findings are contained in the following.

As coal used to be mined, the men would take their picks and "bear in" by hand work, or pick work. The

men lie on their backs or sides and dig an opening under the coal about seven feet deep. This opening is about one foot high and approximately fifteen to twenty feet wide. Realizing the position of the man in a hole of this size and the amount of coal hanging over him, one begins to comprehend the danger involved when coal is mined in this way. Yet, notwithstanding the danger, some mines are still employing this method of mining, and in many up-to-date mines some pick work is still being done.

The danger and time elements involved in this process were so pressing that necessity called for a less dangerous and time-saving means of doing this work. Now a cutting-machine, a machine having a revolving saw which cuts into the coal and along the floor, does the same work which was formerly done by hand, in far less time and with less danger. Two men operate this machine, going from entry to entry, cutting the coal for the men in the various rooms.

Leading from the outside there is a main entry which runs through the mine. Entries branch off from this main entry. Along these branch entries open off rooms where the men mine the coal. Each man has a room. Sometimes, however, two men will be working together in the same room. After the cutting machine leaves the room, the miner, or the loader as he is called, digs a hole about a foot wide from the floor to the ceiling in the coal that has been cut. On the other side the miner bores a hole equally deep.

#### *Cleaning Out the Slate*

After this the shot-firer places powder in the bored hole and blasts the coal. Then the loader begins to load the coal into his car, which holds about three tons. As he loads he cleans out the slate, throwing it to one side. This is the tedious part about mining. The more slate in the room, the less coal one is able to load. Of course, this ridding the slate also takes much time. Consequently the man is not able to make as much money, because he is not paid for the slate he rids. When the car is loaded it is hauled away by a motor and another car is placed for loading.

The coal is hauled from the room to the entry, where it joins other cars to be hauled from the mine and dumped at the tippie, from which it is loaded into freight cars, or barges, for shipping. Sometimes, at the tippie, the coal goes through another cleaning, and is graded.

What are the conditions? What is the element of danger? Of course, great precautions are taken. Mine explosions have been cut down appreciably by the present day methods of rock-dusting. Most mines demand also that the slate be pulled down and posts set to hold the roof as the man works out his coal. Since the electric lamp has been introduced, there is very little danger of fire igniting what little gas might be present. But with all the precautions which are being taken, all elements of danger are not eliminated. However, with all the rock-dusting and elimination of carbide lamps, there is still a minor

danger of explosion. Sparks are thrown off by the motor which hauls out the coal, and this might, without a proper proportion of rock dust, cause an explosion at any time.

Even though the miner cleans up his slate as he goes and leaves no projections, there are still instances of men being injured, and many times killed, by the falling slate. One cannot describe the danger involved when working where slate is present. Another grave condition facing miners is that in some places they have to work in water ankle deep or deeper.

#### *Fear Holds the Men*

With all the precautions which have been taken, there is still an element of danger, and fear has hold of the men, subconsciously. They go about their work, apparently never thinking of peril, yet so cautious are they that one senses the danger lurking there. It is cramping and back-breaking work, performed many times in a place where it is impossible to straighten up in order to relax. It is a job of shoveling coal all day in this stooped position, trying to load one more car to make a little more pay. When evening comes the men can straighten up only with pain and consequently they are stooped, or sag at the hips.

What is being paid for this work by the companies? How does the present wage compare with the one which prevailed under the Jacksonville agreement? We will take two companies and consider the wages paid just a few months ago. The Hillman Coal and Coke company operates the Gibson mine in the Monongahela valley. This mine has been operating for about nine years, and during that time only one life has been lost. Let it also be said that this company did not break the Jacksonville agreement and that it continued to pay the scale until the expiration of the agreement.

The Vesta Coal company, owned and operated by the Jones and Laughlin Steel corporation, pays the best scale of rates found in the mining industry of western Pennsylvania today. Perhaps they are able to maintain this high wage scale because all of the coal they produce is used in their steel mills. This company also kept the Jacksonville scale to the end.

Work	Hillman Coal and Coke Co.	Vesta Coal Co.	Jacksonville Scale
Day Labor.....	4.40-4.72	5.00-6.00	7.50
Labor Helpers.....			
Cutters.....	.09 a ton	.12 a ton	.11 a ton*
Shot-Firer.....	4.80	6.10	7.50
Loaders.....	.47½ a ton	.63 a ton	.73 a ton
Pick-men.....	.60 a ton	.84 a ton	1.03 a ton
Motor-men.....	4.80	6.20	7.40
Motor-helpers.....		5.75	

\*Vesta Coal Co. paid cutters 15½¢ under old scale.

The wages paid by these two companies do not seem low when viewed on paper. Yet it should be remembered that there are companies, such as the Pittsburgh Coal company, which are paying a far lower wage. Then, too, there are other things to be considered. There is the danger involved in mining



the coal. Is it not worth something to go into the bowels of the earth day after day, risking life that a necessity might be provided?

### *Work Is Not Steady*

We must also remember that the work is not steady. It is not a year-round industry. The mines close many times during a month, and even for weeks at a time. What are these people to live on during this break? The company store will carry them, but when they return to work they are paying for their past living, rather than for their present and future. The miners, when they are laid off for a few days, are forced to mortgage their future. If they could be guaranteed steady work, then perhaps the scale now paid would be enough. But is that enough for the risk involved?

The miner is also assessed for various items, and this amount is taken from his wages before he receives his envelope. He pays so much for the company doctor, so much for the sharpening of his tools, insurance, electric lamp, dynamite, and various other incidentals. This amounts to quite a neat little sum to be subtracted from his wages. Perhaps he never uses the doctor, perhaps the company never sharpens his tools, and also he may never be injured and need to use his insurance. Nevertheless, he has to pay for all these things. Of course, he is paying for the doctor to be there in case he or his family do need him; he is paying for insurance in case he is injured or killed. But should not the company pay the doctor, the nurse, the insurance and other things necessary for the conducting of such a dangerous industry?

This wage does not seem low when we look at it abstractly, but let us take the writer's case. I went

into the mines and worked for three days, merely to see what it was like. My wages for those three days were about twelve dollars. After the various check-offs my pay envelope contained something like eight dollars. Would this inspire work on the part of a man with a family?

As to the living conditions, the mining villages are still in existence with their lack of sanitation, with their filth and squalor. The lives of the people are still controlled by the companies. There is no outlook for the future. There exists an attitude of resignation and hopelessness.

### *Attitude Toward the Union*

What is the present attitude toward the union? The miners feel that they were betrayed during the last strike. The program adopted by its leaders, "no backward step," was wrong. Instead of losing the strike, a compromise should have been effected whereby the miners would still be organized, receiving a higher wage, and in a position to demand better working conditions and wages. There is a feeling that the United Mine Workers of America will never be an effective organization under the present leadership. There are many fields where the workers will not come into the unions unless the leadership is changed. Such a change of leaders is necessary or another union must be organized. The men desire an organization under leaders where all can be united.

There is a steady program of organization going on today. It is secret, but slowly the men are regaining their lost faith and hope. Some mines have been organized, others partially so. In almost every mine will be found a nucleus for the beginning of another united miners' organization.

## VERSE

### *Last Hill*

YOU who have raised  
And bound me high  
Fast to cross  
And think I die,

Tortured by ills,  
The nail and thirst:  
Death of the man,  
Despised, accurst:

Little you know  
I died in sweet  
Circle of beauty,  
Cool, complete;

Little you know  
I died that night;  
Died from a kiss  
By lantern light.

EDITH MIRICK.

### *Comprehension*

GIVE me to see life greatly!  
How vast the difference  
Between a single segment  
And its circumference!

I would not spend for moments  
The coin which should buy hours.  
Grant me discrimination  
Commensurate with powers.

ELINOR LENNEN.

### *Wisdom*

I TURN from such ephemeral things  
As constitutions, laws and kings  
To learn, along the woodland way,  
What Master Bluebird has to say!

THOMAS CURTIS CLARK.

# MARCH SURVEY OF BOOKS

## A Book About the Bible

THE BIBLE THROUGH THE CENTURIES. By Herbert L. Willett. Willett, Clark & Colby, \$3.00.

IN EIGHTEEN CHAPTERS Mr. Willett has furnished the ordinary reader with a clear and reliable account of how the books of the Bible were written, translated, and published. He sets the literature in the light of history, which is the only way of making literature interesting. This treatment is particularly needful in the case of the Old Testament, where so many centuries are covered. Indeed, one of the most useful chapters is the tenth, upon the making and remaking of the Old Testament, in which he describes the religious influences that led to the editing of the earlier books, influences that involved the revision of cruder views and the alteration of earlier beliefs. The discussion of inspiration is sensible and modern. Mr. Willett shows how the theory of verbal inspiration is untenable, but he writes in no negative spirit. His conclusion is that "the authority of the Bible is just the appeal which it makes to men to close with the supreme opportunity, as Jesus did, and live his life after him. The authority of the Bible is the authority of the supreme Life of which it speaks." This is indeed a book which will at once remove misconceptions from many minds and confirm a reasonable belief in the validity of the Bible as the sacred book of the Christian life. There is scholarship in its pages, but this does not put them beyond reach of the intelligent layman, for Mr. Willett has contrived to write at once critically and in a genuinely popular vein.

On page 98, by the way, two corrections have to be made. John Darby was not a "Congregationalist" but an Anglican, to begin with; and Edward Caswall was not a "Scotch Presbyterian," he was an Anglican who went over to Rome.

JAMES MOFFATT.

## Permanence in a Changing World

PROCESS AND REALITY. By A. N. Whitehead. The Macmillan Company, \$4.50.

PROFESSOR WHITEHEAD'S Gifford lectures, not unnaturally, deal in the end with the effective presence of God in the world. This in itself is not surprising. The theoretical sustenance which the liberal clergy can depend upon securing from eminent scientists under such conditions is normally very considerable. But in this case the issue involved is rather more fundamental. Some years ago this very original thinker profoundly impressed contemporary thought as a critic of scientific abstractions and a spokesman of relativity and the "creative advance of nature." In the attempt to broaden and generalize this attitude into the "speculative philosophy" of his more recent period, he has become increasingly concerned with that contrasted aspect of unity and "everlastingness" in things which is the traditional object of much religion and metaphysics. As the title indicates, this book is his systematic attempt to synthesize the "process" of his earlier works with the "reality" which no essay in cosmology could possibly afford to neglect. Nor is the appeal to deity in this connection merely adventitious. Permanence and order find their most characteristic expression in experience, thinks Professor Whitehead, in our "moral and religious intuitions," and these latter are among the ultimate data for any metaphysical description. Hence we are not sur-

prised to learn that in the everlastingness of God the "evil" of temporal limitation is transcended, that no good thing can wholly perish, and that divinity quite literally shapes our ends to whatever measure of endurance they may attain. Such a philosophy is not only of considerable interest to the disciples of this author and those of the deity thus described, but it serves as a commentary on the solemn and fashionable attempt of recent philosophy to "take time seriously."

In a review of this sort, I can only attempt to record the major impressions which this tremendous work has produced on the reviewer and is likely, I think, to leave with the fairly critical reader. In how far they do justice to the intricacies of the total system, only time and tireless industry of metaphysical criticism can determine. In the first place, the book seems more difficult than it has any right to be. No doubt these are high matters and arduous, but even so the presentation of hypothetical and relative conclusions at the very outset in the form of categories and "obligations" of the most extreme generality, the whole couched in a vocabulary designed to obliterate even the minimum of connection with familiar ideas, is rather needlessly trying to the reader. Perhaps, as enthusiasts have assured us, future generations will appreciate this work at its true value. If so, it will speak very well indeed for the intellectual hardihood of our descendants. Meanwhile, without the benefit of their enviable insight, the reader is likely to find "Process and Reality" very hard going.

Secondly, and if he has survived the first fifty pages, this same inquiring reader is likely to be fascinated by the metaphorical sweep of the author's main hypothesis in its application to a wide variety of contemporary issues. That all concrete entities are centers of feeling, mirroring yet transcending the past world from which they have arisen, focusing in the determination of their present immediacy the whole growing world and shaping it into new processes of definition and achievement, guided and "lured" onward by the conceptual presence of future possibilities as final causes, sustained through all their limitations by a divine order of perfect adjustment—this is a hypothesis of tremendous imaginative scope and appeal. And when the dazzled observer sees it applied with awe-inspiring virtuosity to such diverse subjects as immediate "vague" experience, the logic of propositions and the presuppositions of physical measurement, he is tempted to surrender ecstatically to the charms of this new metaphysic and rejoice at so modern and comforting a solution of the riddle of the universe.

Finally, if he has managed to keep his feet and his head through this high carnival of abstractions, he may be inclined to ask himself what, in the end, it is really all about. That all direct knowledge concerns the feelings of feelings indefinitely multiplied and reflected, is high doctrine, but it leaves our common sense information about tables and chairs in a very curious situation. That process and becoming rule the world is a great saying and we are happy to learn that all this is wholly compatible with the conceptually predetermined order of relevant possibilities that exists in the mind of God. But how precisely the reproduction in "physical experience" of the divine plan of things constitutes any genuine novelty it is a little hard to see. And there is a deeper doubt than these. After all, the world really is full of a number of things, its temporal "creativity" remains incorrigibly contingent with respect to metaphysical formulae, and the assurance that all its risks and perils are transmuted in divinity into

enduring goodness savors rather of edification than of exact description. Contemporary philosophers have taken time very seriously indeed, but it is doubtful whether the contingent complexity of occurrent reality is sufficiently decorous to return the compliment. For all its speculative acumen, "Process and Reality" leaves the temporal diversity of things very nearly where it found it.

Perhaps there is a fourth stage of insight on this subject. If so, its achievement lies beyond the limitations of this review, and of this reviewer.

ARTHUR E. MURPHY.

## The Christian Adventurer

LIVINGSTONE, A NEW BIOGRAPHY. By R. J. Campbell. Dodd, Mead and Company, \$3.00.

I AM somewhat surprised that the debunkers have not debunked Livingstone. I rather imagine that an expert debunker could make a first class villain out of the great missionary, given the faults and failures which Dr. Campbell brings to light in this book. Trader Horn did indeed berate Livingstone for "dragging that poor girl, Mary Moffat," up and down Africa. Nor does this biographer condone the sacrifice of Mrs. Livingstone to the dogged determination of her husband. But starting with this smudge on Livingstone's career, one can readily imagine with what avidity and alacrity the so-called realists would seize the missionary's disputes with the London missionary society, the disastrous Zambesi expedition, the quarrels which shattered all hopes of success on that venture, his acceptance of help from slave-traders, and his unwise decision to search out the sources of the Nile. But it is a matter of congratulation that the publishers saw fit to commit this life into the reverent hands of a sympathetic biographer. One grows weary of reading that Washington's conversation was freely sprinkled with profanity and that Lincoln spent his waking hours telling smutty stories.

Unfortunately, the maps in this book are inadequate. It is not always easy to locate Lepelole, Chonuane, Unyanyembe, or a host of other equally formidable names. But my quarrel is not with the publishers of this book alone. It only strengthens my conviction that the publishers of books in which maps are indispensable should go into a huddle with Messrs. Rand, McNally before they expect the readers of their books to reap the fullest enjoyment from them. Dr. Campbell's style is not so flashy as that of other modern biographers, but it is certainly readable and does not in any sense handicap the reader's interest.

But maps and style are, after all, secondary to what we learn of the man Livingstone himself. This biography is preferable to that by Blaikie, because the author had access to hitherto unpublished material. Even aside from this obvious advantage, this is a superior portrait. Without destroying our belief in the fundamental apostolic fervor of the great missionary, we are made more fully aware that Livingstone, like the original apostles, was flesh and blood. And this seems to be the great accomplishment of this book. We are impressed with Livingstone's simple faith, his high courage, his indomitable will, even as we learn that an unwarrantable stubbornness led him to sacrifice his friendships and endanger his own cause. His friend Kirk even thought him insane, so oblivious was he of everything but the attainment of his objective. But then Livingstone was not the first Christian whom the world thought insane.

We are also left with the feeling that the motives of Livingstone on the Zambesi expeditions are not untinged with personal and perhaps selfish ambition; at least, they do not seem so pure as those which sent him plunging through the wilderness to Kuruman and Loando. But we must take into account the fact that he had broken with the London missionary society, whose conduct was not always commendable and whose officers certainly did not share Livingstone's vision, and that his consequent commission by the government would necessarily have its effect upon his earlier single-mindedness. When we consider, also, the inevitable effect of tropical climate upon any man's temperament and the fact that Livingstone had undergone years of privation and disease, we agree with Dr. Campbell that the leader of the Zambesi and Nile expeditions should not be too severely criticized.

Until his death on Lake Bangweola, however, we are fully aware that Christianity is the mightiest force in Livingstone's life. A simple belief in the love of Christ and the goodness of God held him chained to his purpose, that Africa must be opened up and the slave trade abolished. "What is the atonement of Christ?" he writes in his Last Journals, the year before his death. "It is himself; it is the inherent and everlasting mercy of God made apparent to human eyes and ears." Stanley wrote of him that religion governs his entire conduct and that "in him it exhibits its loveliest features." Religion, in other words, largely accounts for this man. It lent him courage, accounted for his faith in the black man, led him to minister rather than to exploit, and in general moulded the personality that left its indelible stamp upon Africa. Speaking of his vain search for the sources of the Nile, Dr. Campbell says of Livingstone: "He perished in the pursuit of one objective while God was using his perseverance and self-sacrifice in the attainment of another."

WARE W. WIMBERLY.

## The Gospel According to Karl Barth

THE THEOLOGY OF CRISIS. By H. Emil Brunner. Charles Scribner's Sons, \$1.75.

ONE OF THE MOST serious impediments of the largely emotional cosmopolitanism of our day is the fact that in their philosophical and religious thought the countries are more estranged from each other than ever before. What German theologian, for example, takes the contributions of the leading theological scholars of America into serious consideration? What American theological thinker follows suggestions of the work of the modern German religious leaders? It is therefore an important event that such a competent member of the Barthian theology as E. Brunner has published the lectures which, not long ago, he delivered before American audiences. He is doubtless the most systematic and the clearest thinker of the movement of which he is a leader. This little book gives ample proof of his extraordinary intellectual capacity. As a matter of fact, he is almost uncanny in his ability to analyze and to criticize problems. He leaves in his readers a feeling of profound discomfort, even if they will not accept his conclusions. But if they should be willing to make his arguments their own, they cannot but enthusiastically follow him. Such a psychological reaction is doubtless one of the reasons for the success of the theology of crisis in Germany and in Europe.

What causes that discomfort and what makes this strong appeal? The Barthians have the courage to identify themselves with Christian tradition as it is represented by the



reformers. The religion of the reformers, as it is based upon the Bible and as it interprets the Bible, is in their eyes the most competent presentation of the essence of Christianity. In Luther and Calvin they bravely take their stand. While most modern theologians and philosophers of religion approach Christianity from the outside and attempt to justify it from points of view philosophical, social, esthetic, scientific, the Barthians, firmly believing in the unique and absolute character of their religion, freely and pugnaciously attack all modern philosophies which antagonize or undermine that Christian tradition of which they feel themselves to be a part. Accepting historical criticism, its methods and results, they are thoroughly modern in their point of view. While they are rejecting fundamentalism as an intolerable objectification of what can never be substantially objective, they are nevertheless siding with those who defend a believing past against an unbelieving present.

It is obvious that such a position involves dangers. They are evident in Brunner's book. Their critical acceptance of tradition may lead to a meaningless formalism or to a self-contradictory supernaturalism.

That Brunner takes occasion to express his opinions on the modern American theological situation does not need to be mentioned. Anyone who desires to know what it would mean to have a Christian faith in our day as Paul or Luther had it in theirs (the same in intention, if not in kind) ought to read this book. Let him be warned, however, for he may lose the peace of his mind! But then—losing the peace of our minds is perhaps what we "modern Christians" need!

WILHELM PAUCK.

## Room for Religion

THE RELIGIOUS RESPONSE. By Henry Wilkes Wright. Harper and Brothers, \$2.00.

TO CALL this book "an introduction to the philosophy of religion," as the author does in the sub-title, is to call it exactly what it is, but it may also risk repelling some readers who may not feel up to anything which sounds so formidable. Let us then say rather that it is an answer to such questions as these: How can a man be intelligently religious in a world such as this? Can one get any grasp of spiritual verities in a world where all our knowledge, even of things, when critically examined, seems sicklied o'er with the pale cast of subjectivity? Can the existence of God be proved, or is he a necessary or even a reasonable hypothesis? What can religion do for us, or what can we do with it, if we are justified in having it at all? What is the meaning of religious experience, and is it anything like scientific experimentation?

To all of these questions, it may at once be said, the author gives satisfying answers. Wisely refraining from attempting to define religion—always a slippery and thankless task—he suggests that, whatever else it may be, religion is man's personal response to the total scheme of things and an expression of inner confidence in the Supreme Cosmic Power. It is an affirmation of values as real and permanent. It is an attitude of man in relation to his experience with the world. This is the basic conception which justifies the description of religion as a "response" to the world of our experience.

Physical science is occupied with quantitative considerations and with physical causation. The validity of the religious response requires that uniform relations between objects in their aspect of value shall be discoverable, and that the objects and their relations so apprehended shall be capable of being organized into a system which shall itself have value in terms

of personality. Science and religion do not deal with different sets of objects, but with different aspects of the same objects. They are two types of "response" to one world. The author thus escapes that pernicious dualism which is a pit for the feet of those who, in their eagerness to give religion a place where science cannot touch it, run a fence through the world and assign to earth its separate area.

The author undertakes to show that the value-aspect of objects is as truly an object of knowledge, as objective and as real as the quantity-and-causation aspect. If this sounds remote and academic, let me assure you that it is anything but that. The book should be read slowly, for the author has been parsimonious with words and lavish with ideas. The paragraphs of unnecessary elaboration that can be safely skipped are simply not there. But through a closely knit and cogent argument one is led to the conclusion that, by a technique not identical with that of science but comparable with it and equally dependable, one may arrive at a valid assurance of the existence of a spiritual order, an objective system organized on the basis of intrinsic meaning or value. The religious response to the world is as sane as the scientific, and much more significant. I recommend the careful reading of this book by all who either boast or fear that the expanding area of scientific knowledge is destined to crowd religion off the earth.

WINFRED ERNEST GARRISON.

## Psychology in a Vacuum

THE MIND OF ST. PAUL. By Arthur Holmes. The Macmillan Company, \$2.00.

PROFESSOR HOLMES, who is a professor of psychology in the University of Pennsylvania and a former president of Drake university, here attempts a psychological study of the mental processes of St. Paul. The book is quite in line with the attempts at the psychological analysis of the minds of famous historical characters which are today so popular. It is needless to say that Professor Holmes is especially well equipped for his task; for he is not only familiar with the results of modern scientific psychology, but has had many years' experience in religious and educational work. He has also made a very careful study of the original records. Upon the basis of these records and his general psychological knowledge he undertakes to analyze St. Paul's emotions, sentiments and ideals. Of course, the main effort of his book is to explain how it was that St. Paul, who was apparently a fanatical Jew, was converted to Christianity.

The book is most interestingly written, and is, as we have just intimated, a most excellent example of the psychological biography which is popular today. Moreover, it is well balanced. Dr. Holmes is not a mechanist, a behaviorist, a Freudian, or any other sort of one-sided psychological theorist. He has no hobbies to ride, but from a psychological point of view takes a broad view of everything he discusses. However, one must raise the question of the value of such a study. The question is whether the purely psychological approach can be expected to yield very valuable results for understanding the mind of St. Paul or any other historical character. It is somewhat notorious that Dr. Stanley Hall's psychological study of Jesus, though it was made by one of the best psychologists of the last generation, failed to yield any very valuable results; while the historical study of the mind of Jesus by Professor Simkhovitch, though only 85 pages in length, yielded results which are invaluable for the understanding of his personality and teaching. Now, Professor Holmes neg-

lects almost entirely the historical and cultural approach to St. Paul and his career. This was, of course, not his problem. Nevertheless, one cannot but feel that psychological facts and principles can contribute only a little to the understanding of St. Paul's personality and teachings. They help somewhat, to be sure, but the real understanding of St. Paul must come from the understanding of his cultural and social situations and the play of the forces at work in these upon his mind. In other words, St. Paul's personality is to be explained just like any other human personality, and personality can never be explained adequately through an abstract psychology. If Dr. Holmes could add to his discussion of the purely psychological factors and principles involved in St. Paul's personality an adequate discussion of the cultural and historical factors, we should have a much more valuable book. There would be no need, for example, of bringing in a purely supernatural or mystical explanation of St. Paul's conversion. The cultural forces and the historical setting of the time would offer an adequate explanation, along with well known psychological principles, without any appeal to the supernatural or the mystical. It would also have brought Dr. Holmes's book much more into line with modern thought.

Nevertheless, the book is a stimulating and useful study, and if taken in connection with studies of the cultural and historical conditions in which St. Paul lived, it will be found helpful.

CHARLES A. ELLWOOD.

## The Rise of the Popular Churches in the South

THE GREAT AWAKENING IN VIRGINIA, 1740-1790. By Wesley M. Gewehr. Duke University Press, \$4.00.

A FEW MONTHS AGO a certain history professor with a Baptist background, in one of our great universities, asked this reviewer how it was that the Baptists became so strong in the south. I replied by stating that the best way to answer the question was to refer him to Gewehr's "Great Awakening in Virginia," which was soon to be issued. Now that the book is here, so beautifully executed and so impressive in its thoroughness and scholarship, I feel more than justified for the reply to this inquiring professor. And the book does far more than answer the one question regarding Baptist beginnings in the south. Indeed, it answers a great many questions regarding a period in American religious history to which little attention has been given.

We are accustomed to think of the Great Awakening in the eighteenth century as largely a New England affair, or at most a Congregational and Presbyterian revival, and confined to New England and the middle colonies. The extension of the revival into Virginia and North Carolina, with its far-reaching influences, has never been thoroughly studied. To this task Mr. Gewehr set himself a number of years ago, while a graduate student in history at the University of Chicago, under the stimulating direction of Prof. M. W. Jernegan, who more than any other has directed the attention of American history students to the field of religion in the colonial period as a profitable subject for investigation.

Mr. Gewehr's study may be gathered under four heads: first, the Presbyterian revival in Virginia, its beginnings in Hanover county and its extension under the eloquent leadership of Samuel Davies, Patrick Henry's model of eloquence; second, the Baptist revival, coming just as the Presbyterian awakening was declining, under the leadership of two New

England separate Baptists, Shubel Stearns and Daniel Marshall, both converts of the great New England revival; third, the Methodist revival, fathered by Devereux Jarratt, an established church minister with strong evangelical leanings, co-operating with the early Methodist missionaries, particularly Robert Williams and George Shadford; and fourth, the concluding chapters dealing with the political, social and religious consequences of the revival in its three phases. The Hanover presbytery, organized as a result of the large Presbyterian ingathering from the revival, became the mother of southern Presbyterianism; Sandy Creek Baptist church and the Sandy Creek Baptist association, the Baptist revival center, likewise became the fruitful mother of southern Baptist churches and associations; while through the work of Jarratt, in connection with Wesley's early Virginia missionaries, Methodism was planted more strongly in Virginia than in any other section of the country in the early years.

Out of the Virginia phase of the Great Awakening came some peculiar and far-reaching social and political consequences. Virginia could not have played her part in the revolution if the revival had not greatly strengthened the dissenting bodies. Indeed, there was every reason why Presbyterians and Baptists should identify themselves with the republican cause. Nor could the struggle for the separation of church and state have been won in Virginia in 1785 if Baptists, Methodists and Presbyterians had not become the dominant religious factors in the commonwealth. Out of the revival also came educational and humanitarian influences, "evidenced by the establishment of educational institutions, and the more humane treatment of slaves."

W. W. SWEET.

## The Sociology of Crime

DELINQUENCY AREAS. By Clifford R. Shaw, with the collaboration of Frederick M. Zorbaugh, Henry D. McKay, and Leonard S. Cottrell. University of Chicago Press. \$4.00.

SINCE THE PUBLICATION of William Healy's "Individual Delinquent" fifteen years ago, we have had many valuable studies of this problem from the standpoint of the individual characteristics of the offender. Biological, psychological and psychiatric methods combined have rapidly been substituting knowledge for speculation regarding the physical traits and personality make-up of the delinquent. But the volume under discussion represents the first successful attempt to study the problem from the sociological standpoint, that is, from the standpoint of social and cultural setting in which the delinquent behavior appears.

The authors believe that past attempts to relate delinquency to such environmental factors as poor housing, overcrowding, low living standards, inadequate educational attainments, disorganized family life, street ganging, etc., have been dealing with symptoms rather than basic processes. These processes are an inevitable accompaniment of city growth. As the city grows, business and industry invade residential communities, and the disintegrative forces thus introduced break down the community as a unit of social control. Land values rise, residence property depreciates and rents fall. Cheap rooming houses displace homes, and transients replace permanent residents. Established conventions, traditional norms and standards of conduct weaken and disappear. In the state of social disorganization which follows, community resistance to delinquent and criminal behavior is low. Such behavior comes to be tolerated, and even approved. Delinquent and criminal patterns of behavior arise, are transmitted socially, and may

finally come to dominate the attitudes and activities of persons living in the area.

Thus a section becomes a delinquency area. Disorganization of family life, the rise of delinquent gangs, congestion and other community conditions frequently thought of as major factors in delinquency are in fact but common results of a social community in decay.

The process is intensified and accelerated if into this area there comes an influx of recent arrivals from the country, of foreign national and racial groups or of southern rural Negroes, all of whose old social and cultural controls are inadequate to the new urban situation under the most favorable circumstances, and hence offer little resistance to demoralization under the actual conditions of urban life. For these areas of disorganization become the zone of first settlement for the newcomers, not because they prefer the disorder, but because of the low rents and the accessibility to unskilled labor in heavy industry.

Such, at least, is the tentative conclusion of the authors. They arrive at it through a study of the geographical distribution of over 55,000 individual delinquents in the city of Chicago, collected in eight independent series of cases. Seven of these series include over 47,000 individuals who became delinquent during the decade 1917-27. To these is added another series of 8,056, going back to 1900-06, for the purpose of historical comparison.

All the seven contemporary series show remarkable concentration of delinquency rates in the areas of disorganization immediately surrounding the industrial and commercial zones. There is a still more marked concentration in these zones of those who came into conflict with the authorities more than once, as well as in the average number of times each repeater appeared in the records. The authors further show that the 8,056 cases from the early years of the century follow much the same distribution, except that the concentration is less marked and the areas are less numerous and extensive, corresponding to the less advanced stage of industrial and commercial development.

The authors keep their generalizations well within the bounds of their facts and call for the testing of their findings by the study of the distribution of delinquency in other communities, as well as for more intensive case studies of individual delinquents to determine more precisely the processes through which the disorganization of the community results in the demoralization of the person.

HOWARD E. JENSEN.

## Probing China's Revolution

CHINA'S REVOLUTION FROM THE INSIDE. By R. Y. Lo. The Abingdon Press, \$2.00.

REVOLUTION AND RELIGION IN MODERN CHINA. By Frank Rawlinson. Shanghai, The Mission Book Company, \$1.00.

IT IS PROBABLY a waste of time to exhort the general multitude to a study of what is going on in China. The world is so full of a number of things—such as Mrs. Gann and Russia and Big Bill Thompson and Epstein and prohibition and the length of women's skirts—it's a shame we can't all be as idle as kings. If we were, more of us might throw a better bluff at keeping up with the procession. But since we are not, exhortations to add to the extent of our intellectual interests leave us cold. The chances are, therefore, that if the reader is not already interested in what is taking place in China, nothing I might say would interest

him. Yet, soberly speaking, I am prepared to defend the thesis that the revolution in China will outrank the fall of the Roman empire or the Renaissance in its ultimate effect on history. The only difficulty connected with making this clear is that it is happening today. Few mortals ever catch a proportioned sense of the importance of their contemporary world.

I am not willing to take space here to argue the importance of the Chinese revolution. I can only affirm it, and from the affirmation go on to point to the two books here under review as driving straight at its heart. It is a joy to get one's hands on books that delimit their purpose so precisely and do their job so directly and satisfactorily. For that reason, treatment of two such volumes must be less in the nature of a review—not at all in that nature if review implies criticism—and more in that of a testimonial. "Dear Dr. Lo and Dr. Rawlinson: One dose of your specifics cured me of any amount of dizziness, astigmatism, rush of blood to the head, and other ills brought on by a contemplation of the confusion called China. I am now recommending them to all my friends."

Of the two books, that by Dr. Lo is the more important from the standpoint of the general public. It is aimed at the general public. It has been written by a man who occupies the unusual position of standing completely inside the nationalist government and the Christian movement in China, and has conceived the idea of telling westerners, with whom he is well acquainted by reason of his education in this country, what the whole revolution looks like from the inside looking out. Dr. Lo edits a church weekly in Shanghai. He is also vice-chairman of the National Christian council. On the other hand, he is the head of the government organization for the suppression of the opium traffic, and his contacts with the government touch it in almost every department of its activities. Of course, a man might have all these qualifications and still not be able to put his ideas over in clear and idiomatic English. But that is not the case here. This writer knows what's what, and can tell it.

The value of Dr. Lo's book rests on three points. It gives, first of all, a Chinese picture of the revolution. Here, it can be said with confidence, is the way on which thoughtful Chinese themselves look at what they are doing. In the second place, it emphasizes the social implications of that revolution. Of all the chapters, only two are concerned with the political changes which get into the western press. The rest deal with the underlying problems of social readjustment which are even harder to solve, but which will finally condition the character of the new China. The third, and most valuable, feature of the book is its wealth of Chinese documentary material. It is this more than anything else which gives the book the right to call itself "China's Revolution from the Inside."

So far as I know, no other book available, whether in Chinese or English, gathers together so much of the documentary material which has marked the progress of the Chinese upheaval. It is thus possible to penetrate here straight through to the ideational sources of the revolution. And by gathering all this material under a single editorial supervision, a unified product results. The two volumes produced a few years ago under the title, "China Today Through Chinese Eyes," were of importance because they, likewise, gave the situation as it looks from within. But they lacked the documentation that marks this book, and their diversity of authorship inevitably produced a disproportion and fuzziness in the resulting picture. Dr. Lo's book will be read by every American who really desires to know what all the shooting in Asia



is about. It should make a wonderful textbook, particularly for college classes.

Dr. Rawlinson's book is designed for those who have considerable previous knowledge, both of China and Chinese religions. It is of genuine importance. Concentrating on the religious aspects of the revolution, Dr. Rawlinson shows the effect on Confucianism, on Buddhism, on the various eclectic societies, and on Christianity. As editor of the Chinese Recorder, Dr. Rawlinson is one of the handful of foreigners capable of dealing with Chinese movements in their ideational aspects. His analysis in this case is remarkably penetrating. For example, it is safe to say that few westerners have any idea of the extent of the Buddhist revival with which he deals. But it must be confessed that his discussion leads to certain melancholy reflections, for if the new Chinese situation involves the sort of religious revolution which he intimates—and it does—it is disquieting to contemplate the extent to which Christianity has failed and is failing to readjust itself.

PAUL HUTCHINSON.

## A Liturgy for Evangelical Churches

A FREE CHURCH BOOK OF COMMON PRAYER. J. M. Dent and Sons, London, 3/6.

THE liturgical movement which is gathering some slight headway among our evangelical churches in the United States has gone ahead more rapidly in England and hence it is that all the service books available come from there. Of them all that I have seen, this Free Church Book of Common Prayer is the best. Following the lines of the several Anglican prayer books it is yet richer in variety of services and less binding theologically. The ancient creeds of the church, the apostles' and the Nicene, are in the appendix and nowhere are they a necessary part of any service. The order for the holy communion is dignified and follows the Anglican order but with many obvious improvements and enrichments. In the baptismal office the child is not said to have been born in sin and no thanksgiving is made that it has been turned from a child of wrath into a child of God by the mere performance of the rite.

Any Protestant minister looking for a liturgy for his church will do well to examine this work. If he wants a book for occasional services, such as weddings, funerals, and baptisms, this is admirable. If he be of the inclination to wish to say a daily form of vocal prayer he has here just what he wants. It is my own personal regret that forms of worship so devout and beautiful as these cannot be used among the free churches to which I belong, and I take it to be a defect in the free church movement in America that we are so callous to the appeal of the art of worship.

JOHN CLARENCE PETRIE.

## Not So Fresh as It Claims

THE LORD OF LIFE: A FRESH APPROACH TO THE INCARNATION. By H. T. Andrews and others. The Macmillan Company, \$2.50.

THIS SYMPOSIUM by a group of English writers seeks to find a new interpretation for an ancient dogma, a dogma much older than its Christian form. But for these writers, "needless to say, . . . Christianity in essence is the crown and flower of the religious evolution of mankind. It is the final religion for mankind, and it is this because in Jesus a full revelation of the ethically sacred, or, in other words, of the holy character of God and its claim upon us has

been made," (p. 283). From this the reader will see that the purpose of the volume is to rationalize a final revelation rather than to create new values. This process always involves a dilemma, and the present symposium does not escape: either the ancient dogma stands on its own feet as a past achievement not in need of our defense, or else we face new problems and duties for which the ancient formula is inadequate. The escape is here sought by a theory of doctrine which makes the incarnation a reality inadequately formulated in the traditional problem of the two natures in Jesus Christ, but capable of statement in terms of modern psychology and metaphysics.

Accordingly, the search is first made for the reality which is connoted by the ancient formulae. A. T. Cadoux gives the now familiar liberal presentation of the historic Jesus, to which (for no clear reason except apparently a theological motive) J. Vernon Bartlett appends two notes bearing on the divinity of Jesus. H. T. Andrews then insists that the most important feature of apostolic Christology is the believers' experience of Jesus, and draws the inference that we, while not bound by their outworn terminology of "Messiah" and "Logos" and "archetypal high priest," are still bound by their quest for suitable phraseology to express the essential experience of his power in our lives. How this quest became involved in Greek speculative metaphysics to the neglect of the Hebraic emphasis on moral experience is traced by J. V. Bartlett, who stresses, however, the persistent conviction of the unity and uniqueness of Jesus' personality. The same author traces post-reformation christologies from their return to individual christocentric experience in Schleiermacher and Ritschl, until they find expression in the more recent theories of the last half century. Four approaches are especially mentioned: (1) the insistence of Loofs on the religious uniqueness of Jesus' knowledge of God, (2) the conception of H. R. Mackintosh, Garvie, Forsyth and others of Jesus as the culmination of the divine power self-projected into the human species, (3) the idea of "emergence" as an explanation of the new level attained by humanity in Jesus, and (4) Sanday's use of the subconscious as the avenue through which Jesus maintained more constant contact than we with God, the substratum of our common human life.

Against this background a Welsh professor, D. Miall Edwards, attempts a restatement on the assumptions of Jesus' completely human but unique religious character, and of his divine value for men's religious experience. The old dualism of natures, which set the insoluble problem of traditional christologies, is to be supplanted by a divine-human identity of purpose with community of values. But since moral values are the key to the nature of the universe (sic), Jesus reveals Ultimate Reality through his moral unity with God's purpose. "At the heart of the universe there is a love like Christ's." The incarnation becomes a spiritual achievement, rather than an innate status.

From this it follows that the Christian's experience of the spirit of love present in the universe, animating his own social relationships and incarnate in Jesus Christ is the real communion. To Frank Bryan's conception of communion, H. H. Farmer adds the experience of worship of which Jesus is the legitimate object. Christ is the embodiment of absolute value which always compels our worship and loyalty even at the cost of life itself. But Christ is divine also because he develops in us poise and power which are pragmatic evidence of his divinity.

These theological discussions are sandwiched in between a preliminary psychological analysis of human needs and a concluding sociological summary of the church's social tasks.

The former is made christological by a somewhat artificial tacking on of a few pious paragraphs; the latter calls the Christian church to make vivid in sacramental symbol and in action the meaning of Christ to men. "Apart from this fearless declaration of his central place in the historic evolution of our social life, no restatement of doctrine, no accentuation of ritual devotion, can demonstrate the full authority of Christ."

The authors have gone in the right direction, but not far enough. They have stayed within the confines of the dogma instead of finding behind the doctrine a human need which moderns must interpret in deeper terms than doctrinal rationalization. Consequently the book is no "fresher" an approach to the incarnation than a hundred others on both sides of the Atlantic.

EDWIN EWART AUBREY.

## Flame in the Shadow

CHILDREN OF FLAME AND SHADOW. By Lucia Trent. Robert Packard & Co., \$2.00.

THIS book is splendidly out of tune with the easy monotony of despair, the glib inverted Eddie-Guestism of the intellectuals, the fashionable propaganda for the folded hands (and the open mouth), the unholy and very partial Church of Death Everlasting where today Mr. Krutch issues his bulls as from some Ivory Vatican. It stands, rather, for a full-blooded Yes to life, to love, to faith and hope and charity; for pity and passion; for action, and creation, and noble protest. In simple, direct, exquisite verses it sings the joys of the flesh, yet the vision of the spirit: it is a brave and unique contribution to a newer and deeply needed mood of candid intellectual criticism, yet of ardent spiritual creation.

It should be hailed as an outstanding voice. In the work of those women today who are writing poetry, what is there save the lovely gossamers and reactionary refinements of a Leonie Adams; the verbal intricacies and thistledown of an Eleanor Wylie (who was dead long before she died); the brilliant and beautiful monotony of that lyricist of restless woe and frightening death, Edna Millay; the cryptic, intense, snow-dazzling music of a Genevieve Taggard, saying *Yes* to life in ways made esoteric and terrible by the rootless incoherence and lethal despair of the age? Lucia Trent belongs with this brilliant company, yet transcends it in full-blooded affirmation: Edna Millay may surpass her in variety of singing magic, but certainly falls far below her in variety of mood and idea, and in full-throated affirmation; Genevieve Taggard goes deeper in depth of mood and subtlety of music, but does not have so direct and human a voice; Leonie Adams, for all her incidental loveliness, is a voice divorced from life and retreating into an Elizabethan cloister, while Lucia Trent stands stalwart in the battle of the age, not without dust and heat; and Eleanor Wylie, save for her first few stern and mordant words of stoic despair, simply is not to be compared with the poet of "Children of Flame and Shadow."

In Lucia Trent we find brave acceptance of essential life, fine singing affirmations of love (both by body and spirit) as in "Rooted" and "Ragged Lucifer," passionate protest at the discriminations of race, warm championship of the prisoners of starvation and the wretched of the earth, a vital *yes* and a vital *no*, never divorced from life.

In potent directness, in singing loveliness of technique, in affirmative yet discriminative and candid mood, in width of sympathy, "Children of Fire and Shadow" is without doubt one of the important books of the year. To one who wearies

of the silver thistledown blowing about the quaint seclusion of Elizabethan cloisters intricately walled with words, or of those who use immortal technique to tell us, in half a dozen books, that life is very sad and silly and yet that we are afraid to die, this book is a joy. Magnificently named, the book presents the dark and the light of life, the children who move in shadow and the children who glow with fire, in a synthesis of proud and vital beauty.

E. MERRILL ROOT.

## Books in Brief

FROM GRETNA GREEN TO LAND'S END. By Katharine Lee Bates. Crowell, \$3.50.

A new edition of a book which Wellesley's late famous professor of English wrote more than twenty years ago. It is the record of a literary pilgrimage through England. Many things in England have changed during these years, but this book deals chiefly with the things which have not. For the student or reader who wishes to get the local background of the English classics, this is the book.

CHRIST IN ISLAM. By James Robson. Dutton, \$2.00.

The Arabs are incomparable story-tellers. In their vast body of popular traditional literature there are many stories of Jesus, some reminiscent of the familiar gospel stories, others apparently suggested by passages in the apocryphal gospels, still others of independent origin. It must be remembered, too, that Islam views Jesus as a true prophet and that the Koran contains appreciative references to him. The author, who teaches Arabic in Glasgow university, has collected the definite references to Jesus in the Koran and the traditional stories and sayings found in Arabic literature. Along with much that is fantastic, there are passages which beautifully represent the spirit of Jesus as seen through the imaginative eyes of Arabian story-tellers.

THE LIFE OF SOLOMON. By Edmond Fleg. Dutton, \$3.00.

The majestic figure of Solomon casts a long shadow down the ages. No other Hebrew character so impressed the imagination of the orient. In authentic history, he was king, poet and sage. In legend and romance, he became also necromancer, master of mysteries, ruler of beasts, birds, jinns and afrits, a universal and archetypal Faust endowed also with some of the powers of Mephistopheles. Fleg approaches the Solomonic material with neither the critical mind of the historian nor the scholarly interest of the scientific student of folk-lore, but with a poet's sensitiveness to beauty and significance and a poet's indifference to historicity and fact. The reader will learn little about the life of Solomon, but much about the minds of the men of many generations and many lands who have made of Solomon the symbol of their own desires a nucleus about which to crystalize their own imaginings.

BERNARR MACFADDEN, A STUDY IN SUCCESS. By Clement Wood. Lewis Copeland Co., \$3.00. THE TRUE STORY OF BERNARR MACFADDEN. By Fulton Oursler. Copeland, \$2.50. CHATS WITH THE BERNARR MACFADDEN FAMILY. By Grace Perkins. Copeland, \$2.50.

It thus appears that for the slight sum of eight dollars one can acquire not only the story of Macfadden, but also the "true story" and an introduction to the family circle. Whatever natural reluctance the notoriously modest Mr. Macfadden may have felt in regard to the disclosure of personal and domestic details not ordinarily revealed was overcome by his sense of mission to guide the young and instruct the world by his own example. It is surprising how many things Mr.

Macfadden has learned all about that have baffled all other investigators, from raising hair to raising heirs by controlling the sex of prospective children. Whether or not you like his tabloid dailies and his "true story" magazine, two things in his favor must be admitted: that a professional wrestler who can become an expert in so many things and make a million in journalism has something besides a strong back; and that he is a success as the father of a healthy, handsome and happy family.

**GOD'S MAN, A NOVEL IN WOODCUTS.** By Lynd Ward. Johnathan Cape & Harrison Smith, \$3.00.

One of the cleverest things that has happened this year is this novel without a word. In a hundred woodcuts, more or less, the author—if you can call a man an author who does not write—tells the story of the rise and fall of a young artist with an ideal too high for this wicked world, of the bargain by which he gains possession of the magic brush, of the misadventures which befell him, of his winning of peace and felicity, and of the final foreclosure of the bond which he had signed. The woodcuts themselves exhibit a fine quality of decorative design as well as that vigorous and simple handling of masses without which a woodcut does not justify its existence, and they have a grim macabre humor which fits both the technique and the theme. Like it or not, this is a genuine achievement of creative imagination.

**THE VIRGINIA PLUTARCH.** By Philip Alexander Bruce. University of North Carolina Press, two volumes, \$7.50.

Thirty eminent Virginians, from Powhatan to Woodrow Wilson, furnish the biographical materials for this modern Plutarch. Most of the chapters, however, are neither biographies nor estimates of personality but recitals of passages of history in which these famous sons of the Old Dominion have played prominent parts. In some cases this carries the story into far fields. Sam Houston, for example, left his native Virginia at the age of thirteen, and General Winfield Scott's major activities were not in his own state. In many other cases, especially in the colonial and revolutionary periods, the lives of the great Virginians are direct contributions to the history of Virginia; and in still others, such as Poe and John Marshall, the treatment is more definitely personal and biographical. The author has done a substantial piece of work covering a wide range and variety of materials, but there is no evidence that he has used other than secondary sources and no case has been noted in which he has thrown new light upon a character or an incident or departed widely from the standardized judgments of the older historians. His estimate of Mr. Bryan as "perhaps the most grotesquely inefficient official who ever filled a high place in an American administration" is a personal opinion from which many, even among those who do not count themselves among his admirers, will emphatically dissent.

**THE NEW EDUCATION IN SOVIET RUSSIA.** By Albert P. Pinkevitch. Translated by Nucia Perlmutter. John Day Company, \$4.00.

The author is president of the Second State university of Moscow. His very scholarly book is not a survey of the educational programs and enterprises which are actually in operation in Russia, but rather a treatise on principles and methods as these are envisaged from the soviet point of view. Characteristic features are the assumption of the almighty power of the state, the emphasis upon vocational training, and the close integration of education with the whole social, economic and political process. On this last point, Russian theory is

certainly far ahead of our practice. But then, it is doubtless far ahead of Russian practice too. In so far as it is actually operative, it appears to achieve its end at the cost of what will seem to some a tremendous over-emphasis upon the economic aspect of life.

**THE NEW EDUCATION IN THE GERMAN REPUBLIC.** By Thomas Alexander and Beryl Parker. John Day Company, \$4.00.

The new German schools are as definitely geared to social democracy as the Russian schools are to communism. Russia has the advantage of a clear field for a creative educational enterprise, and the disadvantage of inadequate resources and (as it seems to this reviewer) a fatally erroneous political and cultural system. Germany has the advantage of an intellectual and educational tradition which, whatever modifications it may have required to fit the post-war needs, has contributed a wealth of materials and experience. Besides indicating with sufficient fullness the theory underlying the current attempts to vitalize and democratize German education, this book presents a fairly complete picture of what is actually being done, the various types of schools which make the total system, and the methods which they employ. Very properly it begins with a description and evaluation of the youth movement in Germany, for in a very large measure the new programs for the education of German youth seem to have derived their inspiration from youth itself.

## Briefer Still

**The New Testament in the Light of Modern Research,** by Adolf Deissmann (Doubleday, Doran, \$2.00). In six lectures the author, among the greatest of New Testament scholars, summarizes the conclusions of a lifetime of study in a style that anyone can understand.

**Jesus and Our Pressing Problems,** by Rollin H. Walker (Abingdon, \$1.50). A practical exposition of the ethical and religious teaching of Jesus, suggestive in its interpretations, though not altogether free from the tendency to find in his teachings a code of precepts binding for all time.

**Christianity the Way,** by Joseph B. Matthews (Doubleday, Doran, \$1.25). This study of the personality and example of Jesus shows him guiding men into the way of fellowship with men, peace, power, love, and fellowship with God.

**Pomp's People,** by Belle R. Harrison (Lewis Copeland, \$2.00). Slight sketches in black and white—mostly black—from the black belt of Alabama.

**Democracy,** by Edward McChesney Sait (Century Co., \$1.50). A summary and evaluation of the pros and cons of democracy as expressed by recent writers. The chapter titles are: "fundamentalism," "higher criticism," "crumbling foundations," and "revised articles of faith"; but these terms are applied to political and social theory, not to theology. The analogy itself is instructive.

**Training for World Friendship,** by Ina Corinne Brown (Cokesbury, \$1.00). A practical, intelligent and modern book on missionary education. It takes account of the changed conception of the missionary task, the values in other religions, and the rights of other nationalities to their own civilizations, yet presents Christian missions as an urgent task and a high responsibility. Recommended for mission study groups. Good bibliography.

**Jesus Man of Genius,** by J. Middleton Murry (Harpers, \$2.00). A new and cheaper edition of a book which, within its limits, is entitled to a permanent place in the list of books, mostly ephemeral, upon this permanent theme.



# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Miss Royden Finds Real Weakness Of Organized Christianity

In a sermon recently preached in London, Miss Maude Royden, greatest woman preacher, asked and attempted to answer the question, "What is the real weakness of organized Christianity?" "The greatest weakness in organized Christianity and the real reason why the mass of people are alienated from the churches is cowardice," Miss Royden said. "We try to help people who are almost unhelpable; we try to 'rescue,' as we call it, the prostitute, and to build hospitals and workhouses for those who are hopeless but we do not ask ourselves why these people are prostitutes, and broken, and unemployable. And I am afraid that the reason really is because it is dangerous to do so. We can do many kind acts and probably annoy nobody. On the contrary, people are relieved to think that somebody is willing to help the people they are not willing to help. But if you ask yourself why they require help, you may find yourself up against the whole order of society, and there you will find—at least it seems to me that you will find—that the Christian churches are always half a generation or a generation behind the pioneers."

## Methodist Church, South, Reports Membership Gain

The annual report of the Methodist church, south, for 1929, recently published, indicates a total gain of 14,942 members. But for disastrous conditions which resulted in a decrease of 4,008 in Florida, the net increase would have been correspondingly larger. The total present membership of the church is 2,654,833.

## Pittsburgh Presbyterians Favor Dr. Hugh T. Kerr as Moderator

A New York Times story, quoted in the Presbyterian Advance, reports that a group of Pittsburgh friends of Dr. Hugh T. Kerr, pastor of Shadyside Presbyterian church, Pittsburgh, and president of the board of Christian education, have made known their desire that Dr. Kerr be chosen as moderator of the next general assembly. It is expected that the presbytery will elect him a commissioner and present his name.

## Canadian Churches Put Kellogg Peace Pact in Primary Schools

It is not often that a church court has such an opportunity to implement a resolution as came recently to the presbytery of Prince Rupert, United Church of Canada, when the prime minister of Canada, Hon. W. L. Mackenzie King, passed that way. The presbytery had just adopted a resolution urging the posting of a copy of the Briand-Kellogg peace pact in every primary school in the dominion. When Mr. King, touring the west coast of British Columbia, touched at Ocean Falls, a town in the presbytery, he was invited by the minister, Rev. William Deans, to give the address at the unveiling of a copy of the document in the church. After signing the copy, the prime minister gave public assurance that he, as minister of external affairs, would see that any requests from provincial departments of

education for copies for the schools would be met. The ministers of education for British Columbia, Saskatchewan and Manitoba have heartily approved the plan. Rev. R. P. Stouffer, press representative of the United Church of Canada, who sends this story, writes that presbyteries across Canada are now urging the further promotion of this educational plan in all the provinces.

**THE NEWS** from Russia is creating a growing indignation among large numbers of our people. This is not confined to those who on political grounds are opposed to any dealings with the soviet government. All

## Growing Indignation Against Russia

indignation meetings are being held in which Christian people of all schools are uniting. The real difficulty is in discovering how much is fact and how much is rumor which emanates from Riga. The soviet government, for example, issued an emphatic denial of the execution of 300 naval officers which was reported as certain fact. No one doubts that there are rumors coming from white Russians all over Europe which are not based upon facts, but there seems to be sufficient reason for believing that Stalin is making this year a strong attempt to carry Russia back to extreme communism, with all that this involves. The movement to the left carries with it in his mind a vigorous and relentless campaign against all Christian communities, whether Roman, Orthodox or free. It is difficult to know what can be done. The marquis of Tavistock at a public luncheon and in a letter to the press, urges Christian people to take what he believes is the true Christian method; that is, to invite representatives of the soviet government to confer with Christian people so that those who speak for the Christian church may meet face to face with those who are attacking them. There might be some means of mitigating the lot of Christians in Russia if the Christian churches outside Russia were to seek in this fashion to defend their brethren. But those who are holding indignation meetings in the country are not disposed to rest content with any such method. They would wish rather to make Russia feel in more material ways that it cannot persecute Christian people with impunity.

## Church and State

The resolution proposed by the archbishop of York that a commission should be appointed to inquire into the relations of church and state was passed by the Church of England with an overwhelming majority. It is understood that the commission may take five years before it reports, and in five years much may have happened. The proposal to appoint a commission was supported on various grounds. Those who spoke for it were by no means of one mind towards disestablishment.

## Dr. Jefferson, About to Retire, Is Busier than Ever

Although Dr. Charles E. Jefferson has announced that he will resign from the pulpit of Broadway tabernacle in a few months, he is even busier than usual, with many special engagements outside his own pastoral field. On Jan. 12 he preached to Harvard university students, and conducted chapel services there on five suc-

## British Table Talk

London, February 11.

The bishop of Durham, for example, has pronounced in favor of it, but the archbishop of York still believes that it may not prove necessary. Some defend the proposal on the grounds that these are times of grave crisis. Others claim that there is at present a lull in such matters, and the inquiry may go forward quietly. In spite of the fact that the proposal had the authority of the bishops, there was a vigorous minority which refused to accept it, and there are many in the country who plead, as our leading newspaper pleads, that the church should go on with its spiritual tasks and not allow its energies to be taken up with such ecclesiastical questions. On the other great matter before the assembly last week there was a large measure of agreement. The majority report upon religious education was passed with comparatively few dissensions. There are free church people who take the strongest objection to even the majority report, but others, on the contrary, think that it provides a means whereby the problem of religious education may be solved in the usual English fashion, that of compromise.

## Death of a Former Contributor

The death of Mr. Albert Dawson takes from the ranks of journalists an able writer, editor and correspondent who had made a distinctive place for himself, both in church and in Fleet street. He had the rare gift of being an almost perfect reporter, so that he came to be trusted wherever his words were read. For years he was secretary to Dr. Joseph Parker; afterwards he edited and owned the Christian Commonwealth, and during the days of "the new theology" he was the journalist who did most to give publicity to that cause. At a later period, especially during the days of the war, he was secretary to the City Temple; services of a similar kind he gave afterwards to the Guildhouse, where Miss Maude Royden preaches. He was given a position of peculiar responsibility in the Modern Churchmen's union, the reports of which were left in his charge. Readers of The Christian Century recall that Mr. Dawson used to send a column from London, and till his health gave way he continued to write for a number of American papers. He was only 63 when he died; but he had lived a strenuous life with a single-minded devotion to the causes in which he believed; he had been for many years and remained to the end a liberal Christian.

(Continued on page 317)



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cessive days. During the same week he preached at four noon services at King's chapel, Boston. On Jan. 15 he preached the installation sermon at his old church in Chelsea. He spoke at a complimentary banquet tendered him on Jan. 20. On Jan. 26 he preached the first sermon to be delivered at the Bushnell memorial, Hartford, Conn.

**Dr. W. G. Paton, English Missionary,  
Sees World Abandoning Religion**

In an address delivered at Princeton seminary last month, Rev. William Paton, of London, who is secretary of the International missionary council, and editor of the *International Review*, said that a recent tour of the east had convinced him that the situation there is similar to that in Eu-

**Special Correspondence from the Philippines**

Manila, January 31.

**AS THIS** is written the air is full of the California riots. Every daily paper is headlining the situation, and not even fist-fights go unnoticed. At the first flare-up, there was talk of reprisals against Americans here, but the reaction against the suggestion was so emphatically negative that the papers

**California Riots  
Stir Protest**

have shut out all such rumors from their columns. "Be calm," is the heading of the editorial in *The Philippines Herald*, leading Filipino daily. Three thousand students of the University of the Philippines yesterday staged a parade around the university campus, after they had been forbidden to parade on the streets. They carried placards reading, "We protest," "We want justice," "Down with intolerance," "Can't the flag to which we have given allegiance give us protection?" "We protest against the Watsonville incident."

★ ★ ★

**Through Student  
Eyes**

In the *Philippine Collegian*, the official organ of the University of the Philippines, the following editorial, written by a student who was given carte blanche by the authorities, appears this week: "While the Watsonville riot is essentially an impassioned economic war between Americans and Filipino laborers, prominent Americans, who had no business with the laborers, joined in the violence and injected into the fray the element of race hatred. Filipinos were ordered not to associate with white women, dragged out and beaten with clubs, hunted in their homes and in their camps. One Filipino was murdered and scores were severely injured. Rioting is not new in America. Where head hunting disappeared among the hill tribes of northern Luzon years ago, American highlanders in Kentucky and North Carolina still hunt each other because of long standing feuds, to avenge wrongs which a great-grandfather suffered from somebody else's grandfather. Many American papers are gory with news of crimes. Irishmen, particularly, love fights. Negroes are mobbed any time. The Chinese and Japanese in California were similarly mobbed and otherwise persecuted. The Jews too are hated."

★ ★ ★

**History as Read  
By Filipinos**

"What can we expect from America? Where lynching disappeared in civilized Europe and Asia, in America as late as December, 1929, Americans still hunted men and hung them without benefit of law, and thought they were doing something to the glorification of God. In a moment of impassioned recklessness, these Americans

in Monterey abandoned whatever tradition of civilization they had for centuries, and turned cavemen and murderous men-hunters. For offenses less serious than what these Americans did, the American army made savage reprisals against the Moros. For the death of a missionary, Germans declared war on China and took Manchuria. For a similar offense, American gunboats steamed up the Yangtze and intimidated the Chinese to apologize. India, China, Burma, Indo-China and Egypt were overrun by white armies for offenses very much less serious than the Watsonville riot. And yet, when American marines shoot Nicaraguans and kill Negroes in the republic of Haiti, it is all right.

★ ★ ★

**Riots as a Sign  
Of Fear**

"The situation in Monterey is tense. At any moment rioting may break out anew. Filipinos insist on staying where they are. They refuse, as free men, to close their clubs and their homes. They fight when attacked. The Chinese and Japanese, traditionally submissive, sailed away when they were similarly mobbed out of California. But Filipinos, as nationals of the United States, have a legal right to stay in California. They are proud, and are fully capable to risk a broken head to fight for right or a principle. The American laborer is no match for the Filipino laborer, as the American business man is no match for the Jew. These Americans resent their inability to compete with either, and resort to violence to gain what they cannot get in a fair fight. It is only cowards and weaklings who, when defeated in fair and normal competition, try to gain their ends by resort to clubs, stones, and guns."

★ ★ ★

**An Exhortation  
To Calmness**

"The economic war in California cannot be settled by murder. The Filipino, as a national, has a right to stay anywhere in the United States, and where he has a right, the Filipino will stay. The only solution is severance of political relations between the United States and the Philippine islands. Filipinos in the Philippine islands remain calm. Relations between Filipinos and Americans remain cordial. They are broadminded enough to recognize innocent people. Those who precipitated the riots in Salinas and Monterey are only responsible for their acts. They do not represent the American people. Yet we cannot forget that for the act of Chinese outlaws, who would not be representative of the Chinese, the white nations held China responsible and dismembered

(Continued on next page)

rope and America, where there has been a marked separation of religion from the moral struggle and life of the day. "The question for this day," said Dr. Paton, "is whether or not Christianity can be the organizing center for our new civilization. In the Middle Ages this was so. But any man with his eyes open must admit that our world is largely in chaos. A state of things that has arisen when parts of life, economics, education, science, art, morals, which were bound together and are meant to be together, have somehow got apart, and have become independent realms. Christianity believes that in Christ all things consist, or hold together, for in him we find God and the very meaning of life. In him is the key to the mysteries of life. Believing this, we are burdened with the task of thinking and living, what is meant by saying that Jesus Christ is the way, the truth and the life. This faith, which can bind together all the broken parts of life, won't be believed because we keep on saying it; it will only be believed because we think and live it out."

#### Reorganizing Princeton Seminary

At a meeting of the board of trustees of Princeton theological seminary, held Feb. 4, another step was taken towards the reorganization ordered by the last general assembly of the Presbyterian church, when 22 members were elected to the board of trustees in addition to the eleven who retain their places on the board, as nominated by the assembly. The new members were all chosen by the general assembly last spring, and their names announced at the time. Dr. Francis L. Paton was elected a life member at the recent session.

#### Protestant Women of Brooklyn Promote "World Day of Prayer"

The women of the Protestant churches of Brooklyn, N. Y., have arranged to observe in a large way the world day of prayer for missions, March 7. The general committee has divided the city into nine districts, each of which is to be a center for special prayer meetings, from 2 to 4 o'clock. There will also be an

#### PHILIPPINE CORRESPONDENCE

(Continued from preceding page)

its territory for that reason." I have quoted this editorial in its entirety in spite of its historical and literary inaccuracies because it contains considerable food for thought, and because the attitude of the writer is sufficiently representative of the general state of mind to be itself significant.

\*\*\*

#### And So Forth

"Holy Ghost Goes on Picnic." Such was the headline which startled Manilans recently. Upon reading the article, we were relieved to learn that Holy Ghost college had gone on the picnic. . . . The coconut industry is threatened with extinction by an invasion of leaf miners. Spreading with unprecedented rapidity, they have already done grave damage to one of the principal economic assets of the Philippines. Whole forests of the green coconut palms are as brown as though they had been scorched by a passing fire.

HAROLD E. FEY.

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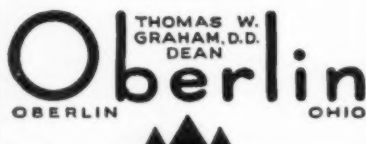
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evening meeting in First Presbyterian church, sponsored by the young people of the city.

### The Presbyterian Has a New Editor

Under Dr. W. Courtland Robinson, who is now officially announced as the new

editor of the Presbyterian, published in Pittsburgh, that weekly, it is stated, will from now on be no longer "the organ of an individual" and allied with "a single separate educational institution rather than with the wide spiritual interests of the great denomination from which the publication derives its name." "Theolo-

## Ohio's Church Women Unite in Planning

IN THE ISSUE of The Christian Century for Feb. 5, there was an interesting account of the pastors' and laymen's sections of the great Pentecost anniversary meeting held in Columbus, Ohio, the week of Jan. 20. To many observers one of the most significant sections of that celebration was but slightly noticed. For years the women of the Protestant churches have been not only the mainstay of the local church but in most cases have been leaders in missions and in religious education in the various denominations. The women's section of the Ohio council of churches at this anniversary meeting most emphatically emphasized this fact and for that reason the gathering was of importance not only to the women of Ohio, but to the Protestant churches of the state.

### Large Increase in Attendance

For the past two years the women have met annually under the auspices of the Ohio council of churches. The interest aroused, the new methods of work devised, the dreams of a final unity of all creeds given birth in those meetings have been carried to all parts of the state by the leaders present. This year women were present from almost every denomination, the attendance and registration being 600 per cent beyond that of last year. The interest shown surpassed all other records made in the history of the organization. The theme was the same as that considered in the men's meetings, Christian unity, but the women seem to have advanced in thinking faster than their brothers—they have passed the thought of co-operation, they go farther and in these meetings proceeded to definite, specific plans for the unity that must come.

Those in attendance could not but feel that Protestant women were the trail

blazers for a United Christian church and were thinking through the details and the steps by which this union may be reached. Between 800 and 900 women met four days in inspirational union service each morning, sectional group meetings each afternoon and union meetings with pastors and laymen in the evenings.

Two speeches at the opening session struck the keynote for all succeeding meetings. Mrs. Harper Sibley spoke on "Christian Unity in Action at the Jerusalem Conference." She visualized that great meeting through women's eyes and made the feminine element appear of greater importance than we had heard before. It seemed but the anteroom to the sectional discussions which emphasized the belief that the women of the whole world are seeing visions and dreaming the same dreams and are carrying enthusiasm and consecration into the working out of the details of unity. Dr. Endicott gave stability to visions and dreams with illustrations of the successful functioning of the United Church of Canada.

### Dealing with a New Woman

Wednesday morning at the Hartman theater the women's conference opened in regular form with Mrs. M. H. Lichter presiding. Devotions were led each day by Mrs. John Ferguson of New York. Miss Mabel Head, of Cleveland, spoke on the "New Technique of Action," emphasizing the new world of education, culture, and various forms of refinement into which women are passing, all producing a new woman. The workers of today must not only learn to understand this new woman, but must adjust their church activities to her viewpoint if she is to be interested in carrying on.

Mrs. Jeanette Emerich gave definite examples of the efficiency of the program of "World Friendship for Children" in creating better international relations between us and Japan and Mexico to which countries the children of America have sent gifts in the past two years. This year it is hoped 70,000 treasure chests of books for Filipino children may be sent, believing that only through friendship can that tolerant spirit necessary for world peace be developed.

Mrs. Induk Kim, one of the leaders of the youth movement in Korea and extension secretary of the Student Volunteer movement, spoke on "International Aspects of Christian Unity." Speaking from an international viewpoint, she led the women from the planes of denominationalism to the higher level of unity where a common view of Christianity was found.

### Commission Meetings

From such inspiration the women went into eleven commission meetings. No  
(Continued on next page)

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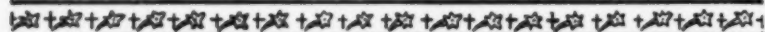
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gical debate" is to be considered "a secondary objective of the Presbyterian, its chief mission being the diffusion of Christian knowledge and the spiritual nurture of its readers." Dr. Samuel C. Craig announced his resignation as editor last

### OHIO CHURCH WOMEN

(Continued from preceding page)

words can make clear the value of the work done there, the fine spirit, devotion and intelligence shown in the discussions. The general conclusion reached in the end was that while the church was not yet ready for unity, the women in Ohio would discover, develop and put into operation wherever possible steps toward the final goal. To that end it was recommended that interdenominational cooperation be encouraged in every locality through federation or union groups of all races, using a common program enlarged to include some or all of the following departments: missionary service, missionary and religious education, international relations and world peace, legislation and law observance, Christian race relations, Christian citizenship, Christian social service, the church, the motion picture and the drama, and marriage and the home.

For the local church it was recommended that an attempt be made to have a single organization of all women of the church with the inclusive program of the union group. Reports of all such attempts are to be sent to the council committee that the movement may be studied and reported on at next year's meeting.

CLARA B. RAYMOND.

month. His successor is 65 years of age, and has been a successful pastor, a widely known writer, and has been active in the organized work of the denomination.

### Federal Council Will Study Movies

The research department of the Federal council has arranged for an intensive study of the motion picture industry, with Prof. Herbert N. Shenton, of the department of sociology in Syracuse university, as chairman of the committee making the inquiry. Bishop McConnell, president of the council, has requested that the inquiry cover the following four points: (1) A full examination of the facts bearing upon the policy and practice of the motion picture industry, viewed from the standpoint of social welfare; (2) The methods used by the industry in interpreting its aims and standards to the public and in modifying its standards and procedures in response to developing public opinion; (3) The policy and practice of the industry in the matter of relationships, official and unofficial, with religious and public welfare organizations; (4) Relations of the industry with the Federal council of churches, its administrative committee, its commissions and related bodies.

### Rev. J. A. L. Warren, Deposed Durand, Ill., Pastor, Is Again Vindicated

About two years ago Rev. John A. L. Warren, minister of the Methodist church at Durand, Ill., was deposed from leadership, five of his congregation charging him with immorality. He brought suit against these five men, and at the first trial of the

case last November, the defendants were found guilty and Mr. Warren was awarded \$20,000 damages. A re-trial of his case early last month, before a circuit court jury, resulted again in his vindication, Mr. Warren being awarded \$10,000 damages. Immediately after the verdict was announced, the defendants, through their counsel, filed a motion for a new trial. Although the award was but half that granted him last November, Mr. Warren expresses himself as well satisfied, indicating that he was not seeking monetary gain, but only the removal of the blot from his reputation. During the past year he has been employed by the Rockford, Ill., Machine company.

### Race Relations Sunday Observed for First Time in White Plains, N. Y.

About 800 persons were present at the special service on Race Relations Sunday, at White Plains, N. Y. The service was sponsored by the ministers' association of the town, and was held at Memorial Methodist church. Among the features of the program was music by a colored choir and by a Jewish string quartet. Rev. C. J. Trois, of the Italian Presbyterian church, read the scripture, and Hon. H. T. Delaney, colored assistant district attorney of New York city, delivered an address on "Morefield Storey: Apostle of Good Will." Rabbi A. V. Goodman, leader of the Jewish community center, led in unison prayer. Mrs. Anna Garlin Spencer, ethical culture leader of New York city, also gave an address. Rev. C. Sumner Osgood is president of the ministers' association of White Plains.

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## Valdosta, Ga., Minister of 20 Years Service, Goes to Virginia

Rev. R. W. Wallace, for nearly 20 years minister at First Christian church,

Valdosta, Ga., has accepted a call to First Christian church, Lynchburg, Va., and is now at work in his new field. Mr. Wallace began his pastoral service at Valdosta,

## Special Correspondence from the Southwest

Waco, Texas, February 22.

THE formal opening of the Methodist hospital in Fort Worth yesterday was an event toward which many have looked for years. The building cost \$1,300,000, and is among the largest of the nine hospitals owned and

Methodist Activities operated by Southern Methodists, three of which are

in Texas, Dallas, Houston and Fort Worth. Another item of wide interest to Methodists is the annual revival at Southern Methodist university, which was conducted this year by Dr. Ivan Lee Holt of St. Louis, who scored humanism as a menace to the coming generation. Still another Methodist headliner is the conference on church music at Southwestern

university, Georgetown, where Dr. Horace White of Northwestern university, Illinois, is to be a leading speaker, and where the choir of Laurel Heights Methodist church, San Antonio, is to render Handel's "Messiah." Methodists also claimed the attention of Texans in bringing Sir Wilfred Grenfell and Lady Grenfell for a speaking tour of the Southwest.

\* \* \*

## Dr. McAfee Addresses Presbyterians

Texas Presbyterian laymen have just concluded a statewide meeting in Fort Worth, in which Dr. Cleland B. McAfee, general moderator, and other distinguished national speakers were heard. It is believed that this meeting will be largely influential in bringing the various Presbyterian groups into closer cooperation, if not into actual unity in these parts.

\* \* \*

## Baptists Dedicate College Buildings

At Plainview recently a new gymnasium was opened at Wayland college, the gift of J. Lindsay Nunn, a young newspaper man of Amarillo, whose father, Dr. G. A. Nunn, has been a liberal contributor to the college. The exercises were accompanied by two days of conference by the Baptists of the Panhandle. Almost simultaneously with this event came the opening of two handsome new buildings at Baylor College for Women at Belton, one of them the gift of Mr. Presser of Philadelphia for musical purposes, and the other the John C. Hardy administration building, erected by the Baptists of Texas in honor of the president.

\* \* \*

## Presbyterians and Jews Worship Together

The Harris Avenue Presbyterian church, San Angelo, Texas, M. S. Epperson, minister, held a fraternal meeting with members of the Hebrew congregation Beth Israel, Feb. 9. Rabbi David Goldman was the principal speaker, his subject being "The Mental Blind Spot." The Presbyterian choir was augmented by members of the Jewish congregation, hymn selections being made from "The Hebrew Songster" and "The Union Hymnal" as well as from the hymnal in use at the Presbyterian church. The service was broadcast over KGKL. This emphasizes the frequency with which such occurrences are being reported in this section.

\* \* \*

## Dr. Truett to Tour South America

It is announced that Dr. George W. Truett, pastor of the First Baptist church, Dallas, will tour South America this coming summer, not only visiting the Baptist missions, but also conducting several days' meetings for the American church in Buenos Aires. In his party will be Dr. T. B. Ray, foreign mission secretary of Richmond, Va., and other Southern Baptist notables.

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serving for six years, then after an eight year period at Lexington, Ky., returned for another eleven years at Valdosta.

#### Seventh Day Adventists Make Record Foreign Mission Report

According to the report of the foreign

#### BRITISH TABLE TALK

(Continued from page 311)

##### And So Forth

A convict committed suicide not long ago; he had received a sentence of ten years' penal servitude with fifteen strokes of the "cat." It appeared at the inquest that he was driven to suicide not by the thought of the "cat," but of the ten years. But the event has raised again the question whether flogging should be continued as a punishment. It is seldom ordered now, and only for cases of violent personal assault. Still, it is within the power of a judge to order it and the home secretary cannot forbid it. Some are asking, "if the 'cat,' why not the thumbscrew?" The extremity of the punishment defeats its own ends; and there is always the warden who administers it to be considered. Punishment is now regarded as reformatory or deterrent, not as retributive. It is doubtful whether the lash will deter; it certainly will not reform. . . . The name of Charrington is familiar in the east end of London; it is the name of an old brewery, but it is also the name of Mr. F. N. Charrington, who gave up his fortune inherited from the brewery and began temperance work in east London sixty years ago. He is still living at the age of eighty, and still presides over the tower hamlets mission in the Mile End road. . . . The Rev. L. W. Grensted has begun the Bampton lectures at Oxford upon Psychology and Faith. They will provide a valuable discussion of psychology in its most modern phases. He laid down in his first lecture four main data: (1) That the feeling or "affect" is an essential aspect of experience; (2) The fact of freedom with purpose as its correlate; (3) The fundamental experience of worth or value; and (4) The experience of "otherness" which always involves an unimpaired personal relationship. Thus he claimed to establish that psychology itself prepares the way for a view of life in which the principle was love and the goal was God. . . . Two most valuable people have been ordered to take a rest by their doctors. Miss Maude Royden is to have a long spell of rest; she is suffering from exhaustion and overstrain but there is the best evidence that if she rests now, she will be able to take up her work again. The Rev. "Tubby" Clayton, the leader of Toeh. H., has been ordered to cease work for the present; he too has been carrying too heavy a load and must rest a while. . . . The death of the dean of Lincoln, Dr. Fry, removes from Lincoln a most devoted dean; for the last seven years he has been busy raising money to preserve that wonderful cathedral, which is one of the glories of England. He raised in all £100,000, and in raising it shortened his life; for though he was past eighty, he was a most vigorous being in mind and body. Before he went to Lincoln he had been a famous schoolmaster at Berkhamsted and a fearless advocate of social reform.

EDWARD SHILLITO.

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mission board of the Seventh Day Adventists, the denomination, throughout this country and Canada, gave during 1929 \$2,839,674 in free will offerings for foreign work.

### Prof. Niebuhr Lectures at School of Social Work

The New York school of social work, New York city, is holding the second course in its series of Forbes lectureships which are given annually at the school. This course takes up the contribution of religion to the technique of the social worker, and is given this year by Prof. Reinhold Niebuhr, of Union seminary, on the following dates: Feb. 28, "Religion in the History of Social Work"; March 4, "Religion as a Source of Mental and Social Health"; March 7, "Religion as a Resource for Social Workers"; March 11, "Religion as a Cause of Social Maladjustments"; March 14, "The Limitations of Religiously Inspired Philanthropy"; March 18, "Religion and Social Action in Modern Life."

### BOOKS RECEIVED

- The Church of England and the Church of Christ, by A. E. J. Rawlinson. Longmans, \$2.00.  
Our Heavenly Father, by Peter Green. Longmans, \$1.50.  
School Revenue, by Henry C. Morrison. University of Chicago Press, \$2.50.  
Seven Woods, by Edith Rickert. Harcourt, Brace, \$2.50.  
None So Pretty, by Margaret Irwin. Harcourt, Brace, \$2.50.  
The Life Story of Birds, by Eric Fitch Daglish. Morrow, \$3.00.  
Our New Religion, an Examination of Christian Science, by H. A. L. Fisher. Jonathan Cape & Harrison Smith, \$2.50.  
Early Christianity and Its Rivals, by G. H. Box. Jonathan Cape & Harrison Smith, \$1.00.  
The Inquisition, by G. G. Coulton. Jonathan Cape & Harrison Smith, \$1.00.  
Cornered Poets, a Book of Dramatic Dialogues, by Laurence Hausman. Jonathan Cape & Harrison Smith, \$2.50.  
The New World of Physical Discovery, by Floyd L. Darrow. Bobbs-Merrill, \$3.50.  
Arrogance, the Conquests of Xerxes, by Louis Couperus. Farrar & Rinehart, \$3.00.  
Hot Countries, by Alec Waugh. Farrar & Rinehart, \$3.50.  
Romance of the Machine, by Michael Pupin. Scribners, \$1.00.  
Exploring Religion with Eight-year Olds, by Helen Firman Sweet and Sophia Lyon Fahs. Holt, \$2.50.  
His Own People, by Leon W. Rogers. Laidlaw, \$2.00.  
The Pig Is Fat, by Lawrence M. Maynard. Farrar & Rinehart, \$2.00.  
Nationalism and Internationalism, by Herbert Adams Gibbons. Frederick A. Stokes Co., \$2.00.  
A World Community, by John Herman Randall. Frederick A. Stokes Co., \$2.50.  
Humanism and America, by Norman Foerster. Farrar & Rinehart, \$3.50.  
The Great Awakening in Virginia, 1740-1790, by Wesley M. Gewehr. Duke university press, \$4.00.  
Camping and Character, by H. S. Dimock and C. E. Hendry. Association press, \$3.50.  
Lincoln at Gettysburg, by William E. Barton. Bobbs, Merrill, \$4.00.  
Portrait of a Chinese Lady, by Lady Hsieh. Morrow, \$5.00.



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### Dr. Moffatt's Detective Story Soon to be Published

The title of the detective story written by Dr. James Moffatt, of Moffatt's Bible fame, is "A Tangled Web." It is announced as about ready for publication.

## Correspondence from the Pacific Northwest

Portland, Ore., February 20.

KIPLING'S dictum that "there ain't no ten commandments" east of Suez falls on eager ears in that part of the United States which lies west of the 100th meridian. Here the forty-niner, Klondike complex that both the laws of God and man are frequently on exhibition.

The Frontier's laws of God and man are geographically limited is fact rather than any recent immigration from southern Europe accounts for the present unhappy lot of Mullan, Idaho, and its sister towns. In that mining and lumbering section, situated 100 miles east of Spokane and cut off from southern Idaho by high mountains, federal operatives recently arrested hundreds of men on the charge of conspiring to break the prohibition laws. Among them were the sheriff of Shoshone county and the mayor and chief of police of Mullan, a town of three thousand people. They and many others were convicted and the governor of the state had to appoint a complete new board of town trustees. The accused officials and prominent citizens admitted the installation of a license system, which included not only saloons but also gambling and prostitution. They claimed that the municipality would go bankrupt but for the licenses, and pointed with pride to the fact that personal graft was not involved. The outcome of the trial cleared the air. The Coeur d'Alenes belong to the U. S. A. Other western towns which have succumbed to the same or similar temptations as the town of Mullan will profit by the lesson.

\* \* \*

### Seabeck Redivivus

For several years the missionary education movement has been conducting one of its summer conferences at Seabeck, Wash. Owing to the comparatively sparse population in this region, and to growing competition from numerous denominational gatherings of young people, it has languished of late. Now a brighter day has dawned. The International Council of Religious Education has decided to cooperate with the M. E. M. and will furnish three teachers for next summer's conference, July 22 to Aug. 1. They will offer six credit courses, which will be in addition to and not substitutes for the mission study work previously given. Five denominational field men in religious education, representing four communions, are now on the board of management, one of them being chairman. They are manifesting a genuine interest in the project, and as they travel widely that interest is bound to have a markedly beneficial effect upon the attendance. As Seabeck is the chief medium for expressing interchurch fellowship in the Pacific Northwest, its improved position is cause for thanksgiving to those who are interested in the ongoing of the cause of education.

### China Famine Kills Five Million

According to the report of the China Famine relief, 205 E. 42nd street, New York, more than five million human beings have already perished from famine

in China, with two million more doomed in one province alone. The food supplies in another province will be exhausted before the end of this month, it is reported.

### Hearing from Headquarters

Doubtless due in part to the confessedly glorious winter climate of southern California, the entire west coast is host each year to a large group of pilgrims from the eastern offices of several boards. So these months have become a favorite time for denominational propaganda. This year the Presbyterians featured home missions, the speakers including a Nez Perce preacher; the Baptists entertained the president of their national convention, a layman; the Episcopalians listened to the president of the Brotherhood of St. Andrews, and to a physician from Washington, D. C., who exhorted them to evangelism; the Methodists will shortly hear a half dozen representatives of the denominational brotherhood. Rev. Everett Clinchy of the Federal Council's commission on good will between Jews and Christians was given a cordial hearing by both groups and Rev. George R. Andrews came representing the Church and Drama league. The general public was glad that the northwest was included in the itinerary of Frederick W. Norwood, whose timely messages on peace were given a large and friendly hearing.

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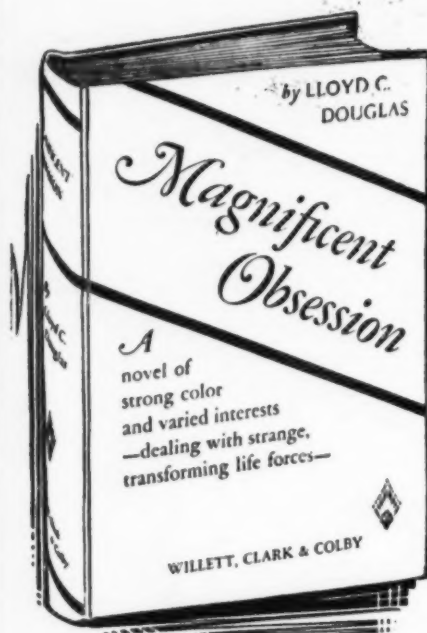
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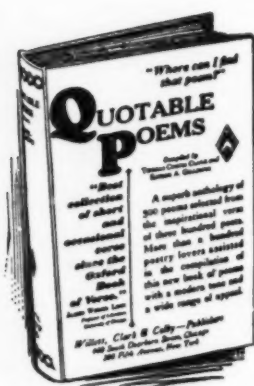
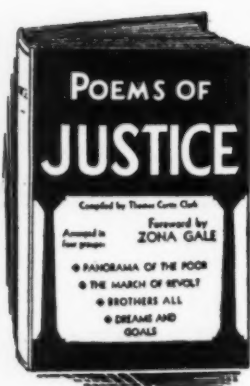
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